



THE ISLAMIC BULLETIN

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SPECIAL RAMADAN ISSUE

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Ramadan Mubarak !

The *Islamic Bulletin* returns with our Ramadan edition! We are happy to introduce our recently launched and greatly expanded website, with the resources you need and in the language of your choice—English, Spanish, French, German, Italian, and Arabic. We have everything from free downloads of classic Islamic Books to the *Masjid and Qibla Finder*, which points the way from a satellite map of your neighborhood! Want to hear live radio Quran? Do you need to learn how to pray? Thinking of making a last will? We have them all, and so much more. Please visit our website at www.islamicbulletin.org, and click on "Enter Here", where you will find our site to be user-friendly with easy-find icons.

First and foremost, our goal as Muslims is to worship Allah. We all come from different backgrounds and cultures. Yet, the one strong common thread between each and every one of us is our religion, Islam. So, instead of finding the differences that divide us, let us look at and celebrate the similarities that unite us. And since the one big thing that unites us is Islam, this publication was born with that concept in mind. The *Islamic Bulletin* started back in 1991, and our mission remains the same—to deliver positive and uplifting Islamic material. As Muslims living in America, we must unite to build our faith and our hopes and dreams for a stronger community. It has always been our wish to bring uplifting articles on Islam, with the hope that they strengthen our Iman (faith) and make us proud to be Muslims. Young or old, it is always encouraging when we read positive stories about Muslims. With this as our goal, the *Islamic Bulletin* has been striving hard to accomplish this.

Now, on to the current issue of the *Islamic Bulletin*. In this issue, in addition to all our favorites—Why I Embraced Islam, Islamic World News, Kid's Corner, Stories of the Sahaba—we have also included an enlightening story about Baraka (RA), a story about a school for the blind, an article about what we should do after Ramadan, an updated California prayer location, a Hajj and Umrah guide, a copy of the Islamic last will, everyday duas, and a yummy desert for Ramadan, Tiramisu. We sincerely hope you enjoy this expanded issue. We have designed it to include the resources you might use in your everyday lives. In addition, our duas (supplications) are available on our web site, with an audio feature to help with Arabic pronunciation. With this feature, you can repeat them at your pace so that you can recite them correctly. We hope that you enjoy this expanded issue as well our new, expanded website.

On a final note, the Editors at the *Islamic Bulletin* ask that you join us in making a special dua' for one of our editors, Pamela Barrett, who passed away recently. Pamela's diligent and tireless work contributed also to the building of the *Islamic Bulletin*! She will truly be missed. We ask Allah to have Mercy on her, to forgive her sins and grant her paradise. If you would like to read about Pamela's conversion story, it can be found under *How I Embraced Islam*, on our website. In addition, we have included the book she was working on before she died. During this blessed month of Ramadan, may Allah (SWT) have mercy on us, forgive our sins, and to grant us the highest level in Paradise, *Jannat Al Firdous*. Ameen.

Wishing you all the blessings of Ramadan,

Islamic Bulletin

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LETTERS TO THE EDITOR

Dear Editor,

I would like you to know that I love your newsletter and would like to share an article which I wrote, "Our Own Kahf", with your readers.

"For they, if they should come to know you, will stone you or turn you back to their religion; then ye will never prosper."
(Surat-Al-Kahf Ayat 20)



This particular ayat in Surat Al-Kahf, or The Cave, is referring to a group of young men who had dwelled in a cave for some time. When one of these young men went into the city with a silver coin to buy food he was warned of the people therein who would turn him "...back to their religion..." if they should come to know of him. Some might read this story, in particular this ayat, and view it as a time far off and distant, but upon deeper probing and a pinch of reflection one will see the relation to our present day and age, our present situation.

Let me explain. Kahf means a "Place of refuge; protection from trouble, danger, or pursuit; place to hide; place to go into hiding; cavern; cage; refuge." Now, when we are in our homes (or a Mosque for that matter) are we not in our own personal place of refuge? Our own "Cave"? I think it is safe to say yes. However, eventually we must venture out of our homes (or the mosque), out of our refuge into the city, into the populace. When we do so we are amongst men (and women) of different religions-- whether it be the religion of gangs, the religion of drugs, the religion of lust and sexual sin, or even the religion of hate.

It is proven that none of these "religions of man" bring true happiness and peace; quite the contrary they give birth to misery and pain some sooner, some later. As the saying goes: "misery loves company", and in light of this we conclude that when we (Muslimun) are amongst them (Kafirun) they will proceed to cast their religion of choice on us, or at least attempt to.

Several things can then occur but two jump to mind immediately. The first, after exhaustively searching for ways to "convert" you (and altogether failing) in a bout of loathing and seething, they strike against you (really against what you stand for: Islam) hence, they "...will stone you..." The second (and by far worse), in their pernicious effort to cajole you into their wicked system of belief you strike against them, not out of justice but out of hate. And with that they have succeeding in turning "...you back to their religion..." in this instance, hate. Allah (SWT) goes on to say "...then ye will never prosper."

For if we give into the religion(s) of Kafirun we will by then have forsaken our own, and when we abandon our Islamic values we become of the Shayatin. When we are in our place of refuge, our "Cave", we should be building and strengthening our Faith, our Islam, so when we do have to wander into the city, Inshallah, we will be able to ward off the Kafirun and the Shayatin. We will be able to take on the position of the moon in respect to Allah's sunlight: a reflection of purity and perfection.

Luqman Muzzamil,
San Quentin, California

Dear Editor,

I have saved every issue of the Islamic Bulletin and they have helped me tremendously. I read this story and would like to share it with you. It has a powerful message.

He remembered his grandmother's warning about praying on time: "My son, you shouldn't leave prayer to this late time". His grandmother's age was 70 but whenever she heard the Adhan, she got up immediately and performed Salah. He, however could never win over his ego to get up and pray. Whatever he did, his Salah was always the last to be offered and he prayed it quickly to get it in on time.

Thinking of this, he got up and realized that there were only 15 minutes left before Salat-ul Isha. He quickly made Wudhu and performed Salat-ul Maghrib. While making Tasbih, he again remembered his grandmother and was embarrassed by how he had prayed. His grandmother prayed with such tranquility and peace. He began making Dua and went down to make Sajdah and stayed like that for a while. He had been at school all day and was tired, so tired.

He awoke abruptly to the sound of noise and shouting. He was sweating profusely. He looked around. It was very crowded. Every direction he looked in was filled with people. Some stood frozen looking around, some were running left and right and some were on their knees with their heads in their hands just waiting. Pure fear and apprehension filled him as he realized where he was. His heart was about to burst. It was the Day of Judgment. When he was alive, he had heard many things about the questioning on the Day of Judgment, but that seemed so long ago. Could this be something his mind made up? Could it be a dream? No, the wait and the fear were so great that he could not have imagined this.

Two angels grabbed his arms and led him forward. He walked with unknowing eyes through the crowd. The angels brought him to the center and left him there. His head was bent down and his whole life was passing in front of his eyes like a movie. He opened his eyes but saw only another world.

The people were all helping others. He saw his father running from one lecture to the other, spending his wealth in the way of Islam. His mother invited guests to their house and one table was being set while the other was being cleared. He pleaded his case, "I too was always on this path. I helped others. I spread the word of Allah. I performed my Salah. I fasted in the month of Ramadan. Whatever Allah ordered us to do, I did. Whatever he ordered us not to do, I did not." He began to cry and think about how much he loved Allah.

He knew that whatever he had done in life would be less than what Allah deserved and his only protector was Allah. He was sweating like never before and was shaking all over. His eyes were fixed on the scale, waiting for the final decision. At last, the decision was made. The two angels with sheets of paper in their hands, turned to the crowd. His legs felt like they were going to collapse. He closed his eyes as they began to read the names of those people who were to enter Jahannam. His name was read first. He fell on his knees and yelled that this couldn't be, "How could I go to Jahannam (Hell-fire)? I served others all my life, I spread the word of Allah to others". His eyes had become blurry and he was shaking with sweat. The two angels took him by the arms. As his feet dragged, they went through the crowd and advanced toward the blazing flames of Jahannam.

He was yelling and wondered if there was any person who was going to help him. He was yelling of all the good deeds he had done, how he had helped his father, his fasts, prayers, the Qur'an that he read, he was asking if none of them would help him. The Jahannam angels continued to drag him.

They had gotten closer to the Hellfire. He looked back and these were his last pleas. Had not Rasulullah [saw] said, "How clean would a person be who bathes in a river five times a day, so too does the Salah performed five times cleanse someone of their sins"?

He began yelling, "My prayers? my prayers? my prayers." The two angels did not stop, and they came to the edge of the abyss of Jahannam. The flames of the fire were burning his face. He looked back one last time, but his eyes were dry of hope and he had nothing left in him.

One of the angels pushed him in. He found himself in the air and falling towards the flames. He had just fallen five or six feet when a hand grabbed him by the arm and pulled him back.

He lifted his head and saw an old man with a long white beard. He wiped some dust off himself and asked him, "Who are you?" The old man replied, "I am your prayers". "Why are you so late! I was almost in the Fire! You rescued me at the last minute before I fell in". The old man smiled and shook his head, "You always performed me at the last minute, did you forget?"

At that instant, he blinked and lifted his head from Sajdah. He was in a sweat. He listened to the voices coming from outside. He heard the adhan for Salat-ul Isha. He got up quickly and went to perform Wudhu.

Pass this on to your friends and family... maybe you can help someone open their eyes. And who knows? Maybe this is a good deed that can help you during the day of judgment.

Atif

Miami, Florida



IMPORTANT REMINDER

The verses of the Holy Qur'an and the traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore, they should be disposed of in the proper Islamic manner.

ABBREVIATIONS USED

SWT - Subhanahu wa ta'ala (Allah is pure of having partners & He is exalted from having a son)

PBUH; SAW; AS - Peace Be Upon Him,

R.A.; R.A.A. - Allah was pleased with him/her

B, M, T, AD - Bukhari, Muslim, Tirmidhi, Abu Dawoud, Nasa'i, Ibn Majah are the names of the transmitters of the Prophet's (SAW) Hadith and Sunnah (words and lifestyle.)

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PAID IN FULL WITH ONE GLASS OF MILK

One day, a poor boy who was selling goods from door to door to pay his way through school, found he had only one dime left, and he was hungry.

He decided he would ask for a meal at the next house. However, he lost his nerve when a lovely young woman opened the door. Instead of a meal, he asked for a drink of water. She thought he looked hungry so she brought him a large glass of milk. He drank it slowly, and then asked, "How much do I owe you?" "You don't owe me anything," she replied. "Mother has taught us never to accept pay for a kindness." He said..... "Then I thank you from my heart."



As this boy, Howard Kelly, left that house, he not only felt stronger physically, but his faith in God and man was stronger also. Until that moment, he had been ready to give up and quit.

Many years later that young woman became critically ill. The local doctors were baffled. They finally sent her to the big city, where they called in specialists to study her rare disease. Howard Kelly, who was now a doctor, was called in for the consultation. When he heard the name of the town she came from, a strange light filled his eyes. Immediately he rose and went down the hall to the hospital room. Dressed in his doctor's gown he went in to see her. He recognized her at once. He went back to the consultation room determined to do his best to save her life. From that day, he gave special attention to the case. After a long struggle, the battle was won.

Dr. Kelly requested the business office to pass the final bill to him for approval. He looked at it, then wrote something on the edge and the bill was sent to her room. She feared to open it, for she was sure it would take the rest of her life to pay for it all. Finally she looked, and something caught her attention on the side of the bill. She read these words..... "Paid in full with one glass of milk"

Signed, Dr. Howard Kelly. Tears of joy flooded her eyes as her happy heart prayed: "Thank You, God, that Your love has spread abroad through human hearts and hands."

Dr. Howard Kelly was a distinguished physician who, in 1895, founded the Johns Hopkins Division of Gynecologic Oncology at Johns Hopkins University. According to Dr. Kelly's biographer, Audrey Davis, the doctor was on a walking trip through Northern Pennsylvania one spring day when he stopped by a farm house for a drink of water.

Many thanks to Andrew Harrison, the Processing Archivist and Fine Arts Coordinator for the Johns Hopkins Medical Institutions, for help with this story.



The Islamic Bulletin would like to acknowledge our volunteers. We are indebted to them for setting up and maintaining the web and patiently handling the many changes and additions.

Their diligent and tireless work contribute to building the backbone of the *Islamic Bulletin*!

May Allah reward them and make them reap their true blessings and give them the highest level in Paradise (*Firdous*).



ISLAM IN BOLIVIA

BY SAN FRANCISCO GROUP

I was fortunate, by the grace of Allah, to travel with a group of 6 Muslim brothers to the country of Bolivia. Our mission there was to visit the Muslims in Bolivia so that they can establish the effort of the Prophet Mohammed (SAW), and spread the word of Allah –to give Dawah. The word Dawah means to invite. In this particular case, we were inviting the Bolivians to the word of Allah, to the deen of Islam. I was very excited to be leaving. For the next 40 days, I would be leaving my family, my job, and all the comforts of home. Although I had anticipated some hardships, I knew my presence and the fact that I was the only Spanish-speaking brother in the group would be very helpful to the group. So, we departed San Francisco International Airport on our way to Bolivia.

We landed in Bolivia and the first thing we did was to rent a van. After finding accommodations for the night, we flipped through the local phone book and searched for “Muslim-sounding” names. Thanks to Allah, the next day we found a Muslim man, who was originally from Pakistan, and now living in La Paz, Bolivia, to show us around the city. He was also very generous to permit us to use a one-bedroom apartment. Alhamdulillah we started a musallah (prayer place) in his house, and invited the local people. Their “downtown musallah” consisted of an extremely run down, one-room space in the market-place, that was open only for Jumha salat. There was no bathroom, nor was there any water to make wudu.

The altitude was so high in some cities in Bolivia that we could hardly breathe. In fact, each night our chests would tighten so much that we couldn't sleep. I then remembered the ayah in the Holy Quran where Allah (SWT) says:

“Whomever GOD wills to guide, He renders his chest wide open to Submission. And whomever He wills to send astray, He renders his chest intolerant and tight, like one who climbs towards the sky.” (Quran, 6:125)”

I said, “SubhanAllah. There was no way that at the time this ayah was revealed in the Arabian Peninsula, more than 1400 years ago, that people would have known about this altitude pain. We were always out of breath, and amazed at how the local men and women would play soccer and run like it was nothing. The locals offered us an herbal drink, “mate”, which was a tea-like drink and kept telling us that the more we stayed, the more our hearts would open up and the less the altitude would bother us. Our hearts opened up to feel concern for the Bolivian people. In total, Alhamdulillah, 25 Bolivian people accepted Islam. In fact, the name “La Paz” means peace in Spanish and it did bring a lot of peace. Only Allah (SWT) knows just how many others were affected by our peaceful religion.

We stayed in the city of La Paz for one week. Each day, we went out visiting the Muslim brothers and encouraging them about their prayers, dhikr, and the importance of remembering Allah. Everywhere we traveled in the city of La Paz, we would stop at prayer times to make Salat. The local people would gather around us and watch in amazement for they had never seen anything like it before. Many would ask us what we were doing and inquire about Islam. Our next stop was the city of Santa Cruz. The roads to Santa Cruz were so tight and narrow that two buses couldn't pass at the same time. We were so scared that our van would fall over



El Camino de la Muerte (Road of Death), Bolivia

the side of the mountain. In fact, Bolivia is known for “El Camino de la muerte” which translates to the “Road to Death” and is known as the most dangerous road in the world.

Whenever we arrived to a new city, the police always met us at the border. They were very weary of us and suspicious. They would ask us the same questions—where we were going? Who we were going to visit? Where would we be staying? And each and every time we would answer politely and honestly. We had nothing to hide. We explained Islam to them in hopes that they, too, might be touched by the beauty of Islam.

Alhamdulillah, after arriving in Santa Cruz and met a brother named Isa. Isa is a Bolivian of Palestinian heritage. Isa, along with his father, offer free Arabic classes to the local people. Due to the media coverage of current events in Islam, this has had a great impact on the Bolivian people attending these classes wanting to learn more about the Muslim people. This father and son duo has brought many people to Islam. While we were in Santa Cruz, I had the opportunity to visit their Islamic library. We noticed that many of the Islamic books had been translated from the Arabic language to Spanish. Brother Isa, who had studied in Madinah, Saudi Arabia and was fluent in both the Arabic and Spanish languages, had translated many books into Spanish. He then asked me my opinion about which would be a good book to translate from English into Spanish and started showing me his collection of English books. When my eyes saw a familiar book entitled “What Everyone Should Know about Islam and Muslims” by Suzanne Hanif. I told him that this is a great book to translate into Spanish. To my amazement, when I opened the book, it had my name and address in it. I said “SubhanAllah” How did this book come to Bolivia? He then told me that while he was attending school in Madinah he met this brother from Argentina who had given him the book. I then remembered the story of this book. I had actually purchased this book when I visited Pakistan and brought it home with me to San Francisco. At the time I received a call from this Argentinean man that I had never met. He was very interested in Islam so I mailed him the book. Alhamdulillah the man accepted Islam and went back to Argentina. I did not even know that he had gone to Madinah to study. This whole incident brought tears to my eyes.

While we were riding back, our van broke down in the mountains and had to be towed to the next town. Our group then had to buy bus tickets to get to the airport to fly back to San Francisco. While traveling on the bus, the other bus passengers were surprised to be riding with a group of Muslim foreigners. At the time of prayer, the brothers asked me to ask the bus driver if he would stop the bus to enable us to pray. The bus' music was so loud and distracting that it would have been impossible to have prayed in this environment. At first, the bus driver refused, as this was a direct bus and made no stops. But when we

offered him a little coffee money for his trouble, he agreed. When the bus suddenly stopped and all 6 of us brothers stood up simultaneously to exit the bus, the other passengers became alarmed. "What's going on? What's happening? Just to make



sure that the bus driver would not leave us stranded in the Andes mountains while we prayed, we prayed directly in front of the bus' tires. All the passengers stood in astonishment watching us pray. After offering our prayers, the bus driver and his assistant asked us to sit in the front of the bus and explain our religion, Islam, to him while the others slept. For the next 8 hours, we explained Islam to him. By the end of the ride, he told us that this was the best thing that he had ever heard in life. He wanted to embrace Islam but was hesitant. He asked, "Could I have been wrong for the past 40 years? How can I suddenly leave all this after an 8 hour drive?" He asked for some

literature on Islam and we gave him the few that we had.

In addition to these two cities, we also visited other cities and had many stops along the way. We met Muslims who were originally from India, Pakistan, Syria, Lebanon, Turkey, and Palestine. And at every stop, we encountered non-Muslim people hungry for Islam. May Allah (SWT) reward the efforts of the Bolivian Muslims and grant their dua' for a permanent Masjid.

Approximately 6 months after we had left Bolivia, we were told that a Muslim brother from England had visited Bolivia and loved the community. In fact, when this brother went back to England he began to fundraise to establish a Masjid in La Paz, Bolivia. Alhamdulillah, a brother in England heard about the project and purchased the Masjid (see photo below). The 3-story building he purchased for the Masjid included a large prayer hall for the men and women, a kitchen, a children's classroom, and an apartment for the Imam. Seven days after it was purchased, this brother passed away. May Allah (SWT) build a house for him in Jannah. Hanging in the Masjid doorway in La Paz, Bolivia is a plaque in memory of this brother.

"And whatever good you send ahead for yourselves, you will find it with Allah, better and having a great reward;" (Quran 73:20)

As Muslims, we should always give the best of our wealth and time because we have control of it now. Who knows when death will take us? Is anyone really prepared? Every good deed we do, every charity we give, every kind word we speak--all wis being recorded.



The New Masjid In La Paz, Bolivia

Prophet Mohammed (SAW): A Pioneer of the Environment

BY FRANCESCA DE CHATEL

"There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or a person, or an animal eats thereof, but it is regarded as having given a charitable gift [for which there is great recompense]." [Al-Bukhari, III:513].

The idea of the Prophet Mohammed (SAW) as a pioneer of environmentalism will initially strike many as strange: indeed, the term "environment" and related concepts like "ecology", "environmental awareness" and "sustainability", are modern-day inventions, terms that were formulated in the face of the growing concerns about the contemporary state of the natural world around us.



Water Company in Australia, hadeeth of the Prophet Muhammad SAW :
Do Not Waste Water Even if You Were at a Running Stream.

And yet a closer reading of the hadith, the body of work that recounts significant events in the Prophet's life, reveals that he was a staunch advocate of environmental protection. One could say he was an "environmentalist avant la lettre", a pioneer in the domain of conservation, sustainable development and resource management, and one who constantly sought to maintain a harmonious balance between man and nature. From all accounts of his life and deeds, we read that the Prophet (SAW) had a profound.....connection to the four elements, earth, water, fire and air.

He (SAW) was a strong proponent of the sustainable use and cultivation of land and water, proper treatment of animals, plants and birds, and the equal rights of users. In this context the modernity of the Prophet's (SAW) view of the environment and the concepts he introduced to his followers is particularly striking; certain passages of the hadith could easily be mistaken for discussions about contemporary environmental issues.

Three Principles

The Prophet's (SAW) environmental philosophy is first of all holistic: it assumes a fundamental link and interdependency between all natural elements and bases its teachings on the premise that if man abuses or exhausts one element, the natural world as a whole will suffer direct consequences. This belief is nowhere formulated in one concise phrase; it is rather an underlying principle that forms the foundation of all the Prophet's (SAW) actions and words, a life philosophy that defined him as a person.

The three most important principles of the Prophet's (SAW) philosophy of nature are based on the Qur'anic teachings and the concepts of tawhid (unity), khalifa (stewardship) and amana (trust).

Tawhid, the oneness of God, is a cornerstone of the Islamic faith. It recognizes the fact that there is One absolute Creator and that man is responsible to Him for all his actions: ***"To God belongs all that is in the heavens and in the earth, for God encompasses everything*** [4:126]." The Prophet (SAW) acknowledges that God's knowledge and power covers everything. Therefore abusing one of his creations, whether it is a living being or a natural resource, is a sin. The Prophet (SAW) considered all of God's creations to be equal before God and he believed animals, but also land, forests and watercourses should have rights.

The concepts of khalifa, stewardship, and amana (trust) emerge from the principle of tawhid. The Qur'an explains that mankind holds a privileged position among God's creations on earth: he is chosen as khalifa, "vice-regent" and carries the responsibility of caring for God's earthly creations. Each individual is given this task and privilege in the form of God's trust. But the Qur'an repeatedly warns believers against arrogance: they are no better than other creatures. ***"No creature is there on earth nor a bird flying with its wings but they are nations like you [6:38]"; "Surely the creation of the heavens and the earth is greater than the creation of man; but most people know not [40:57]"***.

The Prophet (SAW) believed that the universe and the creations in it – animals, plants, water, land – were not created for mankind. Man is allowed to use the resources but he can never own them. Thus while Islam allows land ownership, it has limitations: an owner can, for example, only own land if he uses it; once he ceases to use it, he has to part with his possession.

The Prophet (SAW) recognized man's responsibility to God but always maintained humility. Thus he (SAW) said: "When doomsday comes, if someone has a palm shoot in his hand, he should plant it," suggesting that even when all hope is lost for mankind, one should sustain nature's growth. He believed that nature remains a good in itself, even if man does not benefit from it. Similarly, the Prophet (SAW) incited believers to share the earth's resources. He (SAW) said: "Muslims share alike in three things – water, herbage and fire," and he considered it a sin to withhold water from the thirsty. ***"No one can refuse surplus water without sinning against Allah and against man"*** [Mishkat al Masabih].

The Prophet's (SAW) attitude towards sustainable use of land, conservation of water and the treatment of animals is a further illustration of the humility of his environmental philosophy.

Sustainable Use of Land

"The earth has been created for me as a mosque and as a means of purification." [Al-Bukhari 1:331] With these words the Prophet emphasizes the sacred nature of earth or soil, not only as a pure entity but also as a purifying agent. This reverence towards soil is also demonstrated in the ritual of tayammum, or "dry wudu" which permits the use of dust in the performance of ritual purification before prayer when water is not available. The Prophet (SAW) saw earth as subservient to man, but recognised that it should not be overexploited or abused, and that it had rights, like the trees and wildlife living on it. In order to protect land, forests and wildlife, the Prophet created inviolable zones known as hima and haram, in which resources were to be left untouched. Both are still in use today: haram areas are often drawn up around wells and water sources to protect the groundwater table from over-pumping. Hima applies particularly to wildlife and forestry and usually designates an area of land where grazing and woodcutting are restricted, or where certain animal species are protected.

The Prophet (SAW) not only encouraged the sustainable use of fertile lands, he also told his followers of the benefits of making unused land productive: planting a tree, sowing a seed and irrigating dry land were all regarded as charitable deeds. ***"Whoever brings dead land to life, that is, cultivates wasteland, for him is a reward therein."***

Conservation of Water

In the harsh desert environment where the Prophet (SAW) lived, water was synonymous to life. Water was a gift from God, the source of all life on earth as is testified in the Qur'an: ***"We made from water every living thing"*** [21:30]. The Qur'an constantly reminds believers that they are but the guardians of God's creation on earth and that they should never take this creation for granted:

"Consider the water which you drink. Was it you that brought it down from the rain cloud or We? If We had pleased, We could make it bitter" [56:68-70].

Saving water and safeguarding its purity were two important issues for the Prophet (SAW). We have seen that his concern about the sustainable use of water led to the creation of haram zones in the vicinity of water sources. But even when water was abundant, he advocated thriftiness: thus he recommended that believers perform wudu no more than three times, even if they were near to a flowing spring or river.

The Treatment of Animals

"If anyone wrongfully kills even a sparrow, let alone anything greater, he will face God's interrogation" [Mishkat al Masabih].

These words reflect the great reverence, respect and love that the Prophet (SAW) always showed towards animals. He believed that as part of God's creation, animals should be treated with dignity, and the hadith contains a large collection of traditions, admonitions and stories about his relationship to animals. It shows that he had particular consideration for horses and camels: to him they were valiant companions during journey and battle, and he found great solace and wisdom in their presence.

Even in the slaughter of animals, the Prophet (SAW) showed great gentleness and sensitivity. While he did not practice vegetarianism, the hadiths clearly show that the Prophet was extremely sensitive to the suffering of animals. Thus he recommends using sharp knives and a good method so that the animal can die a quick death with as little pain as possible. He also warned against slaughtering an animal in the presence of other animals, or letting the animal witness the sharpening of blades: to him that was equal to "slaughtering the animal twice" and he emphatically condemned such practices as "abominable".

Conclusion

It is impossible to do justice to the full scope and significance of Prophet Mohammed (SAW)'s environmental philosophy in this short article. His holistic view of nature and his understanding of man's place within the natural world pioneered environmental awareness within the Muslim community. Sadly, the harmony that the Prophet (SAW) advocated between man and his environment has today all too often been lost. As we face the effects of pollution and overexploitation, desertification and water scarcity in some parts of the world and floods and violent storms elsewhere, it is perhaps time for the world community as a whole, Muslims, Christians and Jews, Hindus and Buddhists, atheists and agnostics, to take a leaf out of the Prophet's (SAW) book and address the current environmental crisis seriously and wisely.

ENTERING INTO CONVERSATIONS: IMAM SHAFIE

"One who knows not, and himself knows he knows not, is a student. Teach that person."

"One who knows not, and others know he knows, is a teacher. Learn from that person."

"One who knows not, and himself knows not that he knows, is humble. Encourage him."

"One who knows not, and himself knows not that he knows not, is stupid. Avoid that person."

In any dialogue keep these in mind, and you shall be guided to productive discourses.

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” Quran 22:46



Madrassa An-Noor For The Blind

In South Africa, the government provides secular education through its special schools for the disabled. However, the Muslim community always felt a need for an institution that would cater specifically for their religious requirements. Parents were particularly anxious about their children’s Islamic education. Although the Holy Quran was available in Braille, there was no teacher or special school for the blind. The best any parent could hope for was for their child to attend the conventional religious school.

Due to large class sizes and time constraints at regular religious schools, it was not possible for a disabled child to get special attention. A disabled child requires special attention and needs help to travel the extra mile.

Many members of the South African community were not aware of this reality. Since the learners were few in number, they felt that it would be very expensive to run a special school for the disabled and the money could be productively utilized elsewhere.

However, some dedicated parents including a religious leader took up the challenge. The religious scholar began by learning Braille and soon thereafter Madrassa An-Noor For the Blind was established in 1986 in Pietermaritzburg, South Africa. The location of this first school was a converted garage complete with carpeted floors and a few desks to place the Qurans on.

The school for the blind started with one student who began learning the “Qaaida” or primer. A short time later, a few other students joined. In less than a year, three students completed the Holy Quran. All of their Quranic lessons were taught in Braille.

At most libraries for the blind around the world, very little Islamic literature in the English language is found. The Blind use Braille, audio recordings and computers for information. With the advance of technology, screen reading software programs are also widely used.

At Madrassa An-Noor for the Blind, they built their own recording studio and began producing “Talking Books”. They also established a Braille printing press that enabled them to

print Islamic books. The cost of printing a Braille book is much higher than printing other books.

Due to the success of Madrassa An-Noor, people from other countries approached them for assistance in starting a school for the blind. As a result, they have embarked on an Outreach program organizing Quranic Braille workshops in different parts of the world. Workshops were held in India, Mauritius, England, Scotland, Bangladesh, Mozambique and locally in other parts of South Africa. The demand of such workshops is very high. The purpose of these workshops is to train teachers and empower them so that the blind can benefit directly.


Due to the recent increase of students wishing to study at Madrassa AN-Noor, the center has acquired a larger facility. The new location for the school is a farm in Cedara, which is about 17 kilometers from the old school site. Not only will this school teach religious instruction, but sports, activities, and other important living skills. They are requesting that Islamic Bulletin readers make Dua’ for their success and that Allah (Ta’ala) accept their efforts.

For more information, you can email them directly at: info@mnblind.org

***Would You Like To Finish Reading
The Holy Quran Every Month?
CHECK THIS OUT!!!***

Read 4.5 Pages X 5 Prayers a day

X 30 Days = 604 pages (Number of pages in the Qur’an)

 **WOW!!**

See how easy it is to read the entire Quran each month, just by spending a few minutes after each prayer.

WHAT AN INVESTMENT !!!

If you are in a real hurry, you can finish it once every two months by reading just 2 pages after each prayer.

Just a reminder:


Each letter a person reads counts 10 hasanat (virtues)

What about a word ??

What about a line ??

What about a page ??

What about the whole Qur’an ??



How I EMBRACED ISLAM

A Christian Minister's Conversion to Islam Yusuf Estes



I was born into a very strong Christian family in the Midwest. Our family and their ancestors not only built the churches and schools across this land, but actually were the same ones who

came here in the first place. While I was still in elementary we relocated in Houston, Texas in 1949 (I'm old). We attended church regularly and I was baptized at the age of 12 in Pasadena, Texas. As a teenager, I wanted to visit other churches to learn more of their teachings and beliefs. The Baptists, Method-ists, Episcopalians, Charismatic movements, Nazarene, Church of Christ, Church of God, Church of God in Christ, Full Gospel, Agape, Catholic, Presbyterian and many more. I developed quite a thirst for the

"Gospel" or as we say; "Good News." My research into religion did not stop with Christianity. Not at all. Hinduism, Judaism, Buddhism, Metaphysics, native American beliefs were all a part of my studies. Just about the only one that I did not look into seriously was "Islam". Why? Good question.

Anyway, I became very interested in different types of music, especially Gospel and Classical. Because my whole family was religious and musical it followed that I too would begin my studies in both areas. All this set me for the logical position of Music Minister in many of the churches that I became affiliated with over the years. I started teaching keyboard instruments in 1960 and by 1963 owned my own studios in Laurel, Maryland, called "Estes Music Studios."

Over the next 30 years my father and I worked together in many business projects. We had entertainment programs, shows and attractions. We opened piano and organ stores all the way from Texas and Oklahoma to Florida. I made millions of dollars in those years, but could not find the peace of mind that can only come through knowing the truth and finding the real plan of salvation. I'm sure you have asked yourself the question; "Why did God create me?" or "What is it that God wants me to do?" or "Exactly who is God, anyway?" "Why do we believe in 'original sin'?" and "Why would the sons of Adam be forced to accept his 'sins' and then as a result be punished forever. But if you asked anyone these questions, they would probably tell you that you have to believe without asking, or that it is a 'mystery' and you shouldn't ask.

And then there is the concept of the 'Trinity.' If I would ask preachers or ministers to give me some sort of an idea how 'one' could figure out to become 'three' or how God Himself, Who can do anything He Wills to do, cannot just forgive people's sins, but rather and had to become a man, come down on earth, be a human, and then take on the sins of all people. Keeping in mind that all along He is still God of the whole universe and does as He Wills to do, both in and outside of the universe as we know it.

Then one day in 1991, I came to know that the Muslims believed in the Bible. I was shocked. How could this be? But that's not all, they believe in Jesus as:

A true messenger of God; Prophet of God; Miracle birth without human intervention; He is with God now; He was the 'Christ' or Messiah as predicted in the Bible; And most important, he will be coming back in the Last Days to lead the believers against the 'Antichrist.'

This was too much for me, especially since the evangelists that we used to travel around with all hated Muslims and Islam very much. They even said things that were not true to make people afraid of Islam. So, why would I want anything to do with these people?

Meeting the First Muslim

My father was very active in supporting church work, especially church school programs. He became and ordained minister in the 1970s. He and his wife (my stepmother) knew many of the TV evangelists and preachers and even visited Oral Roberts and helped in the building of the "Prayer Tower" in Tulsa, OK. They also were strong supporters of Jimmy Swaggart, Jim and Tammy Fae Bakker, Jerry Fallwell, John Haggi and the biggest enemy to Islam in America, Pat Robertson.

Father of Yusuf Estes

Dad and his wife worked together and were most active in recording "Praise" tapes and distributing them for free to

people in retirement homes, hospitals and homes for the elderly. And then in 1991 he began doing business with a man from Egypt and told me that he wanted me to meet him. This idea appealed to me when I thought about the

idea of having an international flavor. You know, the pyramids, sphinx, Nile River and all that. Then my father mentioned that this man was a 'Moslem.' I couldn't believe my ears. A 'Moslem?' No way. I reminded my dad of the various different things that we had heard about these people, how they are terrorists, hijackers, kidnappers, bombers and who knows what else? Not to mention that: they don't believe in God; they kiss the ground five times a day and they worship a black box in the desert.

No. I did not want to meet this 'Moslem' man. No way. My father insisted that I meet him and reassured me that he was a very nice person. So, I gave in and agreed to the meeting. But on my terms. I agreed to meet him on a Sunday after church so we would be all prayed up and in good standing with the Lord. I would be carrying my Bible under my arm as usual. I would have my big shiny cross dangling and I would have on my cap which says: "Jesus is Lord" right across the front. My wife and two young daughters came along and we were ready for our first encounter with the 'Moslems.'

When I came into the shop and asked my father where the 'Moslem' was, he pointed and said: "He's right over there." I was confused. That couldn't be the Moslem. No way. I'm looking for a huge man with flowing robes and big turban on his head, a beard half way down his shirt and eyebrows that go all the way across his forehead.

This man had no beard. In fact, he didn't even have any hair on his head at all. He was very close to bald. And he was very pleasant with a warm welcome and handshake. This didn't make sense. I thought they are terrorists and bombers. What is this all about?

Surprised At What Muslims Believe

Never mind. I'll get right to work on this guy. He needs to be 'saved' and me and the Lord are going to do it. So, after a quick introduction, I asked him:

"Do you believe in God?"

He said: "Yes." (Good!)

Then I said: "Do you believe in Adam and Eve?"

He said: "Yes."

I said: "What about Abraham? You believe in him and how he tried to sacrifice his son for God?"

He said: "Yes."

Then I asked: "What about Moses?"

Again he said: "Yes."

Then: "What about the other prophets, David, Solomon and John the Baptist?"

He said: "Yes."

I asked: "Do you believe in the Bible?"

Again, he said: "Yes."

So, now it was time for the big question: "Do you believe in Jesus? That he was the Christ of God?"

Again he said: "Yes."

Well, now, this was going to be easier than I had thought. He was just about ready to be baptized only he didn't know it. And I was just the one to do it, too. I was winning souls to the Lord day after day and this would be a big achievement for me, to catch one of these 'Moslems' and 'convert' him to Christianity. I asked him if he liked tea and he said he did. So off we went to a little shop in the mall to sit and talk about my favorite subject: Beliefs. While we sat in that little coffee shop for hours talking (I did most of the talking) I came to know that he was very nice, quiet and even a bit shy. He listened attentively to every word that I had to say and did not interrupt even one time. I liked this man's way and thought that he had definite potential to become a good Christian. Little did I know the course of events about to unravel in front of my eyes.

First of all, I agreed with my father that we should do business with this man and even encouraged the idea of him traveling along with me on my business trips across the northern part of Texas. Day after day we would ride together and discuss various issues pertaining to different beliefs that people have. And along the way, I could of course interject some of my favorite radio programs of worship and praise to help bring the message to this poor individual. We talked about the concept of God; the meaning of life; the purpose of creation; the prophets and their mission and how God reveals His Will to mankind. We also shared a lot of personal experiences and ideas as well.

One day I came to know that my friend Mohamed was going to move out of the home he had been sharing with a friend of his and was going to be living in the mosque for a time. I went to my dad and asked him if we could invite Mohamed to come out to our big home in the country and stay there with us. After all, he could share some of the work and some expenses and he would be right there when we were ready to go traveling around. My father agreed and Mohamed moved in. Of course I still would find time to visit my fellow preachers and evangelists around the state of Texas. One of them lived on the Texas — Mexico border and another lived near the Oklahoma border. One preacher liked to a huge wooden cross that was bigger than a car. He would carry it over his shoulder and drag the bottom on the ground and go down the road or freeway hauling these two beams formed in the shape of a cross. People would stop their cars and come over to him and ask him what was going on and he would give them pamphlets and booklets on Christianity.

Group Discussions on Faith

One day my friend with the cross had a heart attack and had to go to the Veterans Hospital where he stayed for quite a long while. I used to visit him in the hospital several times a week and I would take Mohamed with me with the hopes that we could all share together in the subject of beliefs and religions. My friend was not very impressed and it was obvious that he did not want to know anything about Islam. Then one day a man who was sharing the room with my friend came rolling into the room in his wheelchair. I went to him and asked him his name and he said that it didn't matter and when I asked him where he was from he said he was from the planet Jupiter. I thought about what he said and then began to

wonder if I was in the cardiac ward or the mental ward. I knew the man was lonely and depressed and needed someone in his life. So, I began to 'witness' to him about the Lord. I read to him out of the book of Jonah in the Old Testament. I shared the story of the prophet Jonah who had been sent by the Lord to call his people to the correct way. Jonah had left his people and escaped by boat to leave his city and head out to sea. A storm came up and the ship almost capsized and the people on board threw Jonah over the side of the ship. A whale came up to the surface and grabbed Jonah, swallowed him and then went down to the bottom of the sea, where he stayed for 3 days and 3 nights. Yet because of God's Mercy, He caused the whale to rise to the surface and then spit Jonah out to return back home safely to his city of Nineveh. And the idea was that we can't really run away from our problems because we always know what we have done. And what is more, God also always knows what we have done.

After sharing this story with the man in the wheelchair, he looked up at me and apologized. He told me he was sorry for his rude behavior and that he had experienced some real serious problems recently. Then he said that he wanted to confess something to me. And I said that I was not a Catholic priest and I don't handle confessions. He replied back to me that he knew that. In fact, he said: "I am a Catholic priest." I was shocked. Here I had been trying to preach Christianity to a priest. What in the world was happening here? The priest began to share his story of being a missionary for the church for over 12 years to south and Central America and Mexico and even in New York's 'Hell's Kitchen.' When he was released from the hospital he needed a place to go to recover and rather than let him go to stay with a Catholic family, I told my dad that we should

invite him to come out and live with us in the country along with our families and Mohamed. It was agreed by all that he would so, he moved out right away. During the trip out to our home, I talked with the priest about some of the concepts of beliefs in Islam and to my surprise he agreed and then shared even more about this with me. I was shocked when he told me that Catholic priests actually study Islam and some even carry doctors degrees in this subject. This was all very enlightening to me. But there was still a lot more to come.

After settling in, we all began to gather around the kitchen table after dinner every night to discuss religion. My father would bring his King James Version of the Bible, I would bring out my Revised Standard Version of the Bible, my wife had another version of the Bible (maybe something like Jimmy Swaggart's 'Good News For Modern Man.' The priest of course, had the Catholic Bible which has 7 more books in it than the Protestant Bible. So we spent more time talking about which Bible was the right one or the most correct one, than we did trying to convince Mohamed about becoming a Christian.

At one point I recall asking him about the Quran and how many versions of it there were in the last 1,400 years. He told me that there was only ONE QURAN. And that it had never been changed. Yet he let me know that the Quran had been memorized by hundreds of thousands of people, in it's entirety and was scattered about the earth in many different countries. Over the centuries since the Quran was revealed millions have memorized it completely and have taught it to others who have memorized it completely, from cover to cover, letter perfect without mistakes.

This did not seem possible to me. After all, the original languages of the Bible have all been dead languages for centuries and the documents themselves have been lost in their originals for hundreds and thousands of years. So, how



Well, now, this was going to be easier than I had thought. He was just about ready to be baptized only he didn't know it.

could it be that something like this could be so easy to preserve and to recite from cover to cover.

The Catholic Priest Converts to Islam

Anyway, one day the priest asked Mohamed if he might accompany him to the mosque to see what it was like there. They came back talking about their experience there and we could not wait to ask the priest what it was like and what types of ceremonies they performed. He said they didn't really 'do' anything. They just came and prayed and left. I said: "They left? Without any speeches or singing?" He said that was right. A few more days went by and the Catholic priest asked Mohamed if he might join him again for a trip to the mosque which they did. But this time it was different. They did not come back for a very long time. It became dark and we worried that something might have happened to them. Finally they arrived and when they came in the door I immediately recognized Mohamed, but who was this alongside of him? Someone wearing a white robe and a white cap. Hold on a minute! It was the priest. I said to him: "Pete? — Did you become a 'Moslem'?" He said that he had entered into Islam that very day. THE PRIEST BECAME A MUSLIM!! What next? (You'll see).

I Follow Him and Submit Myself to God

So, I went upstairs to think things over a bit and began to talk to my wife about the whole subject. She then told me that she too was going to enter into Islam, because she knew it was the truth. I was really shocked now. I went downstairs and woke up Mohamed and asked him to come outside with me for a discussion. We walked and talked that whole night through. By the time he was ready to pray Fajr (the morning prayer of the Muslims) I knew that the truth had come at last and now it was up to me to do my part. I went out back behind my father's house and found an old piece of plywood lying under an overhang and right there I put my head down on the ground facing the direction that the Muslims pray five times a day.

Now then in that position, with my body stretched out on the plywood and my head on the ground, I asked: "O God. If you are there, guide me, guide me." And then after a while I raised up my head and I noticed something. No, I didn't see birds or angels coming out of the sky nor did I hear voices or music, nor did I see bright lights and flashes. What I did notice was a change inside of me. I was aware now more than ever before that it was time for me to stop lying and cheating and doing sneaky business deals. It was time that I really work at being an honest and upright man. I knew now what I had to do. So I went upstairs and took a shower with the distinct idea that I was 'washing' away the sinful old person that I had become over the years. And I was now coming into a new, fresh life. A life based on truth and proof.

Around 11:00 A.M. that morning, I stood before two witnesses, one the ex-priest, formerly known as Father Peter Jacob's, and the other Mohamed Abel Rehman and announced my 'shahadah' (open testimony to the Oneness of God and the prophethood of Muhammad, peace be upon him).

My Wife and My Father Follow and Convert to Islam

A few minutes later, my wife follows along and gave the same testimony. But hers was in front of 3 witnesses (me being the third).

My father was a bit more reserved on the subject and waited a few more months before he made his shahadah (public testimony). But he did finally commit to Islam and began offering prayers right along with me and the other Muslims in the local masjid (mosque).

The children were taken out of the Christian school and placed in Muslim schools. And now ten years later, they are memorizing much of the Quran and the teachings of Islam.

My father's wife was the last of all to acknowledge that Jesus could not be a son of God and that he must have been a mighty prophet of God, but not God.

Now stop and think. A whole entire household of people from varying backgrounds and ethnic groups coming together in truth to learn how to know and worship the Creator and Sustainer of the Universe. Think. A Catholic priest. A minister of music and preacher. An ordained minister and builder of Christian schools. And they all come into Islam! Only by His Mercy were we all guided to see the real truth of Islam without any blinders on their eyes any longer.

Phenomenon of Priests Converting to Islam

If I were to stop right here, I'm sure that you would have to admit that at least, this is an amazing story, right? After all, three religious leaders of three separate denominations all going into one very opposite belief at the same time and then soon after the rest of the household?

But that is not all. There is more! The same year, while I was in Grand Prairie, Texas (near Dallas) I met a Baptist seminary student from Tennessee named Joe, who also came to Islam after reading the Holy Quran while in BAPTIST SEMINARY COLLEGE!

There are others as well. I recall the case of the Catholic priest in a college town who talked about the good things in Islam so much that I was forced to ask him why he didn't enter Islam. He replied: "What? And lose my job?" His name is Father John and there is still hope for him yet.

More? Yes. The very next year I met a former Catholic priest who had been a missionary for 8 years in Africa. He learned about Islam while he was there and entered into Islam. He then changed his name to Omar and moved to Dallas Texas.

Any more? Again, yes. Two years later, while in San Antonio, Texas I was introduced to a former Arch Bishop of the Orthodox Church of Russia who learned about Islam and gave up his position to enter Islam.

And since my own entrance into Islam and becoming a chaplain to the Muslims throughout the country and around the world, I have encountered many more individuals who were leaders, teachers and scholars in other religions who learned about Islam and entered into it. They came from Hindus, Jews, Catholics, Protestants, Jehovah's Witnesses, Greek and Russian Orthodox, Coptic Christians from Egypt, non-denominational churches and even scientists who had been atheists. Why? Good question.

Advice Regarding Seeking the Truth

May I suggest to the seeker of truth do the following NINE STEPS for purification of the mind:

1. Clean their mind, their heart and their soul real good.
2. Clear away all the prejudices and biases.
3. Read a good translation of the meaning of the Holy Quran in a language that they can understand best.
4. Take some time.
5. Read and reflect.
6. Think and pray.
7. And keep on asking the One who created you in the first place, to guide you to the truth.
8. Keep this up for a few months. And be regular in it.
9. Above all, do not let others who are poisoned in their thinking influence you while you are in this state of "rebirth of the soul."

The rest is between you and the Almighty Lord of the Universe. If you truly love Him, then He already knows it and He will deal with each of us according to our hearts.

Peace to you and Guidance from Allah the One Almighty God, Creator and Sustainer of all that exists.



WHAT COULD YOU GAIN FROM FASTING?

The fasts of Ramadan can improve a person's health, but – if the correct diet is not followed – can possibly worsen it! The deciding factor is not the fast itself, but rather what is consumed in the non-fasting hours. To fully benefit from fasting, a person should spare a great deal of thought to the type and quantity of food they will indulge in through the blessed month. Overeating can not only harm the body but it is thought also to interfere with a person's spiritual growth during the month. A diet that has less than a normal amount of food but is sufficiently balanced will keep a person healthy and active during the month of Ramadan.



The diet should be simple and not differ too much from one's normal everyday diet. It should contain foods from all the major food groups

Food has a great with one's relationship with God. Chapter 20, verse 81 of the Qur'an states:

"Eat of the good and wholesome things that We have provided for your sustenance, but indulge in no excess therein."

The physical body is a gift from God; it is given to humans as an *amanah* (in trust) to take care of for a fixed period. How much food is consumed and the choice of food has a direct impact on the physical and spiritual well-being of the person. The food that you consume affects your behavior and personality. Wholesome, natural and healthy food assists the development of a good personality. Overeating has long been frowned upon in Islam as it is thought to increase worldly appetites and cause sluggishness, thereby 'dulling' the soul, hampering spiritual growth and increasing physical ailments.

The blessed Prophet (SAW) said:

"The children of Adam fill no vessel worse than their stomach. Sufficient for him is a few morsels to keep his back straight. If he must eat more, then a third should be for his food, a third for his drink, and a third left for air." (Sunan al-Tirmidhi)

Islam sees health and 'well-being' as much more than just bodily health: well-being or tranquillity requires a strong relationship with one's spirituality, good physical health, mental happiness, a sense of purpose and good character and relationships. Islam makes a strong connection between food and worship and teaches that all forms of worship have a deeper purpose and impact and contribute in some way to individual and social well-being.

Suhoor, the pre-dawn meal, should be a wholesome, moderate meal that is filling and provides enough energy for many hours. It is therefore particularly important to include slowly-digesting foods in the *suhoor*.

Iftar is the meal which breaks the day's fast. This meal could include dates, following the Prophetic traditions.

Dates will provide a refreshing burst of much-needed energy. Fruit juices will also have a similar, revitalizing effect. The meal should remain a meal and not become a feast! Try to minimise the rich, special dishes that traditionally celebrate the fast and keep to the advice of the Prophet Mohammed (SAW).

In chapter 7, verse 31 the Qur'an is categorical:

"Eat and drink freely: but waste not by excess, for He does not like the wasters."

Islam thus creates a sense of responsibility in people to take a healthy living lifestyle as normal. Fasting in the month of Ramadan teaches us

to manage and practise spirituality and not to eat excessively. The essential part of spirituality in food is that we are grateful and thankful for the food we get.

The blessed Prophet once said: *"God has a right over you; your body has a right over you..."* To strike a balance between the needs of the physical body and your spiritual needs, you must on the one hand consume the right type and amount of food and on the other hand develop excellent interpersonal skills.

The blessed Prophet Muhammad (SAW) said: *"I have only been sent for the perfection of character"*.

Fasting in the month of Ramadan is an opportunity to make significant changes in your lifestyle and develop the resolve to make healthy living choices.

Fasting is not only a physical but also a spiritual exercise that has many lasting benefits.

1. Heightened consciousness of God

Fasting helps you to become less preoccupied with bodily appetites, and gives the heart and mind the freedom to reflect upon deeper spiritual matters, such as your relationship with God and with fellow human beings. It enables a person to develop sustained consciousness of God (Taqwa).

2. Healthy lifestyle

A fasting person learns restraint, and only responds to hunger and thirst in the heightened level of consciousness and discipline. Through fasting, a person begins to appreciate the value of food. In the Qur'an "healthy and wholesome food" is described as the best of provisions. Thus fasting helps a person to choose a healthier lifestyle by making small yet lasting changes to their daily diet.

3. Compassion and charity

When fasting, you should think of those in need who may be fasting but have no food at the start or the end of their fast, those whose tiny children are also having to go hungry because of poverty. The Prophet Muhammad described Ramadan as "the month of mercy". His companions observed: "The Prophet (Muhammad) was the most generous of people, but he would be his most generous during Ramadan ..." (Sahih al-Bukhari)

4. Community spirit

During Ramadan, the one who fasts has heightened concerns for the well-being of the community – rich and poor, intellectuals and labourers. Community spirit is promoted as people start fasting at the same time and break their fast at the same time, and reflect together through longer prayer and deeper devotions. It is greatly encouraged that families invite each other to break their fast together.

5. A fast without the spirit is empty of blessing

Abstention for long hours can be very hard physically and spiritually. However, by the end of the long month you should feel cleansed and with a renewed spirit. Ramadan is an ideal time to break bad habits, to reflect on personality and to improve your character. Those who fast but make no change to their lives except delaying a meal cannot really expect to become any different in their behaviour during or after Ramadan. In many ways, this is a wasted fast, as stressed in a number of sayings of the blessed Prophet: fasting is not merely *"abstention from eating and drinking, but also from vain speech and foul language"*. (Sahih al-Bukhari)

Fasting is, therefore, about much more than just giving up food and drink and hoping to lose a couple of pounds. By fasting, a person reflects, acts and better his or her character.



Even though Ramadan is ending, we all have to make sure it stays with us. How, might you ask? Everybody knows that Ramadan lasts only for a month, 29 or 30 wonderful days. This special month is a time to get closer to Allah (SWT), physically and mentally. And we have to take care not to lose this closeness with Allah (SWT).

We know that Ramadan is a very special time in our lives. In addition to the obvious, fasting from sunrise to sunset, we must also abstain from so many other things. One added bonus that comes with fasting is that we actually learn to be more kind to those around us.

Since we strive to strengthen our bodies with both the physical and mental power that we need to complete our fasts, let's take that a step further and make it last throughout the year. It takes real devotion to Allah to fast for His sake only. There is a hadith narrated by Sufyaan ibn 'Abdallah (RA) who said, "O Messenger of Allah (SAW), tell me something about Islam, which I cannot ask anyone else besides you." He (SAW) replied, "Say, 'I believe in Allah' and then be steadfast (upon that)." Saheeh Muslim This hadith is proof that we are obligated, after having faith in Allah, to be steadfast in obeying Allah by performing the obligatory acts and avoiding the prohibited ones. This is achieved by following the Straight Path, which is Islam. If a Muslim lives through Ramadan and spent his days in fasting and his nights in prayer and he accustomed himself to doing acts of good, then he must continue to remain upon this obedience to Allah at all times.

In fact, steadfastness after Ramadan is the greatest sign that one has gained benefit from the month of Ramadan. These are the real signs of a successful Ramadan. Furthermore, the deeds of a Muslim do not come to an end with the end of Ramadan. Rather, they continue and extend throughout the year. Allah (SWT) says, **"And worship your Lord until the certainty (death) comes to you."** (Al Hijr; 99)

When the fasting of Ramadan comes to an end, then indeed the voluntary fast is prescribed throughout the entire year. When standing in prayer at night in Ramadan comes to an end, then indeed the entire year is a time for performing the night prayer. And if zakat ul fitr comes to an end then there is still the zakat that is still obligatory as well as the voluntary charity that lasts the whole year. This goes the same for reciting the Quran and pondering over its meaning, as well as every other good deed that was sought, for these can be performed at all times. Therefore, the zeal that was felt throughout Ramadan must continue through the whole year.

It is unfortunate to find that some people perform worship by doing righteous deeds only during Ramadan. They guard strictly upon their five daily prayers, they recite Quran, and they give charity. But when Ramadan comes to an end, they grow lazy in their worship. Sometimes, they even abandon their obligation entirely.

Truly, there is much reward that Allah grants his servant in the fasting of Ramadan. Allah (SWT) says in the Quran,

"He wants that you must complete the same number of days and that you must magnify Allah (by saying Allah Akbar) for having guided you, so that you may be grateful to Him." (Quran 2: 185)

Ramadan is a time to correct and change our habits that we have acquired over the year without the whispers of Satan. For now is the time in which Shaytan is locked up and he does not have the chance to twist our thoughts and change our good actions. The first step is always hard to take, but Ramadan is the time to do it. So after Ramadan, may we all try to keep up with our good deeds—praying at the correct times, charity to the less fortunate, and genuinely being more patient and kind with one another. May Allah (SWT) shower us with blessings, forgive our sins and grant us all Paradise. Ameen

One of the ways in which we can continue with our good deeds after Ramadan is to make sure that we are careful to keep our Salat. So in the following pages you will find an updated Mosque list for both Northern and Southern California. This prayer location list was designed with phone numbers,



addresses, web addresses if available, and driving directions to help Muslims find prayer locations easily. In fact, if you click on our web site, www.islamicbulletin.org, then click on enter here, click on mosque, then choose the mosque that you would like to visit. This online version allows you to type in your address and it will prepare driving directions for you. In addition, if you type in your address in the Qibla locator, it will create a red line pointing to the Qibla. This will help you in knowing the direction in which to pray. May Allah reward the people who have designed these two features, which enable us to pray and find masjids easily. Remember, the Holy Prophet (SAW) said, "Salat (prayer) is the first act that the person will be accountable for."



Death is the most certain aspect of life. 6,178 people die in the



world every hour, according to the latest statistics. These are people of all ages, dying of all causes. Some of these deaths make headlines, but the great majority do not. Yet, everyone will enter his grave the same way, alone, at the time appointed by God. Even though death happens all the time, we feel that it won't happen to us - at least, not

anytime soon. We fail to recognize it as the beginning of another life, a life that will never end, and a life where we will reap what we sowed here. The Prophet (pbuh) said, "Truly smart is the person who controlled his desires and prepared for the life after death."

We never know when Allah will take our lives away from this world. Therefore, prepare ahead of time to leave this world and for our Akhirah. One of the important duties on Muslims is to prepare a Last Will and Testament. If someone lives in a non-Muslim environment, like in the western world, a will must be made ahead of time, with arrangements for your inheritance and burial. To help you, in the center four pages of this publication, we have positioned for easy removal a Last Will and Testament. We also have an Arabic, French, and Spanish version on our website, www.islamicbulletin.org, then click on enter here, click on Last Will. We encourage you to copy, share, and distribute the Will.





CALIFORNIA PRAYER LOCATIONS



NORTHERN CALIFORNIA

Directions Start From Bay Bridge (Hwy 80)
ALAMEDA

ISLAMIC CTR OF ALAMEDA

901 Santa Clara Ave, 94501, 510-748-9052,
www.icabayaharea.org, 80E* 880S* 5th St Ex L
Broadway* R Webster* L Constitution* Lincoln L* R
9* Santa Clara R

MASJID QUBA

707 Haight Av, 94501, 510-337-1277,
80E* 980S* Jackson Ex L* 8th L* Webster L* Haight
ANTIOCH

ISLAMIC CTR OF THE EAST BAY

311 W 18th St, 91234, 925-727-4211,
www.antiochmasjid.org * 80E* 580E
*24E*680N*4E*1st L* W 18th R*

AMERICAN CANYON

MUSALLAH DARUL ARQUM
3853 1/2 Broadway St, 94503* 80E* EX 33 CA 37V
Napa* Ex 19 CA-29 Sonoma R

BELMONT

YASEEN FOUNDATION

621 Masonic Way, 94002, 650-591-3690* 101S
Ralston W. R Hiller R* Masonic L*
www.yaseen.org

BERKELEY

BERKELEY MASJID

2716 Derby St, 94705, *80E University Ex 3, L
Claremont, L College, R Derby.
www.berkeleymasjid.org

BRENTWOOD

BRENTWOOD MUSLIM COMM CTR

470 Harvest Park Drive, Suites E and F, 925-497-
2400, 541-602-2820* www.brmcc.org

(Santa Cruz Area) CAPITOLA

SANTA CRUZ ISLAMIC CTR

4401 Capitola Rd #2, Capitola, 95010, 831-633-
6532, 101S*CA85 S Ex 398B Santa Cruz*CA-17S
(880S)* CA1S-Watsonville* 41st Ave Ex R* L Capitola
(Santa Cruz Area) CASTROVILLE

CASTROVILLE MOSQUE

11080 Cooper St, 95012, 831-633-6532, 101S *CA85
S Ex 398B Santa Cruz*CA 17S (880S) Santa Cruz* L
Merritt St* L Cooper

CHICO

ISLAMIC CTR OF CHICO

1316 Nord Av, 95927, 530-342-5889, 80E* 505N*
32E* 19 miles* becomes Nord*

CONCORD

AFGHAN ISLAMIC CTR

1545 Monument Bl 2nd Fl, 94520, *925-825-2533,
80E 580E* 24E* 680N* Monument Ex

ISLAMIC CTR OF CONTRA COSTA

2836 Clayton Rd, 94519, 925-682-4222, 80E*
580E* 24E* 680N* 242N* Clayton
Ex* www.islamiccenterofcontracosta.info

DAVIS

DAVIS ISLAMIC CTR

539 Russell Bl, 95616, 530-756-5216, 80E* 113N-
Woodland* Russell Ex* www.davismasjid.org

DELANO

AL SIDDIQ MOSQUE

1130 Kensington St, 93215, * 80E* 205N* 99S* Cecil
St* Kensington R*

MASJID PORTERVILLE (See Porterville)

(Sacramento Area) ELK GROVE
9011 Elk Grove Florin Rd, 95758, 916-686-2398,
80E* 99S* Laguna Ex L* Bond* L Elk Grove Florin

FAIRFIELD

ISLAMIC CTR OF FAIRFIELD

1945 Kipper Av, 94533, 707-426-5768* 80E Ex 45
Travis Bl E, L Kidder* www.fairfieldmasjid.org

FOLSOM

ISLAMIC SOCIETY OF FOLSOM

1143 Sibley St, 95630, 916-358-6283 *US50 East
bound, Ex Prairie city Rd. L Prairie city rd becomes
Sibley, www.masjidibjal.com

MUSLIM COMM OF FOLSOM

391 S Lexington Rd, 95630 916-934-8842, *80E*
80BUS* 50E , Ex E Bidwell L* R Oak * R Lexington*
Jumha @ 705 Gold Lake Dr. www.mcfolsom.com

FREMONT

ISLAMIC SOCIETY OF EAST BAY

33330 Peace Ter., 94555, 510-429-4732,
80E* 880S* Ex 22 Alvarado/Fremont Ex * Alvarado R*
Lowry L* Peace Terrace L* www.iseb.org

ISLAMIC CTR OF FREMONT

4039 Irvington Av, 94538, 510-661-0352,
80E* 880S* Stevenson Blvd Ex L* Blacow R* Fremont L*
Irvington L www.icfbayaharea.com

IBRAHIM KHALILULLAH ISLAMIC CTR

43140 Osgood Rd, 94539, 510-651-0122,
80E* 880S* Automall E Ex * Osgood L

FRESNO

FRESNO MOSQUE

2111 East Shaw Av, 93710, 559-222-6686,
80E 580E* 205* 5N* 120 E* 99S* Shaw Ex R*
www.masjidfresno.org

BADR COMMUNITY CTR

7150 North Milburn Av, 93722, 559-274-0906, *15S
Ex 472, L to CA/499, Ex 142 Herndon, L on N.
Wilbur.

MASJID AL-AQABA

1528 Kern St, 93706, 559-495-1606, *15S Ex 461 to
CA120E Ex 6, L Ventura, L E St, 3rd R
Kern. www.masjidalagabah.com

(See San Martin) GILROY

MASJID HANFORD

308 S 10th Av, 93230, 559-583-1448, 80E*
580E* 55L* CA198 Ex 334* Ex W 3rd St* L S 10th Ave
Kern. www.masjidalagabah.com

HAYWARD

ALAMEDA MUSLIM LEAGUE

731 A St, 94541, 510-728-5102, 80E toward Ex 4B
880S* Ex 29 A street Left to A

MUHAJEREEN MASJID

185 Folsom St, 94544, 510-786-0313, 101S 92E
(Bridge) 880S Tennyson E, R Huntwood Folsom L
MASJID ABU BAKER SIDIQ

29414 Mission Bl, 94544, 510-582-2730, *101S* 92E
(Bridge) *880S* Industrial E E* Mission L*

HAYWARD ISLAMIC CTR

26320 Gading Rd, 94544, 510-786-2662, *101S* 92E*
880S* Tennyson Ex E* Patrick L* becomes Gading

LIVE OAK

LIVE OAK ISLAMIC CTR

2825 Fir St, 95953, 530-695-2617* 80E * 5N* 99N*
Pinnington L* P St L* To Fir St

LIVERMORE

ISLAMIC CTR OF LIVERMORE

379-C S Livermore Av., 94550, *925-443-1826,
80E* 580E* Livermore Ex S R* www.iclivermore.org

LODI

LODI MUSLIM MOSQUE

210 Poplar Av., 95247, 209-333-9619, 80E* 580E*
205N* 5N* 4E* 99N* L Kettleman R Stockton* Poplar R

MADERA

MADERA MASJID

16634 26th Rd, 93638, 559-675-9910, 80E* 580E*
205 5N* 120- Manteca 99S* 17 Ex R* Ovr Brg R* L
26th www.masjidmadera.com

MANTECA

ISLAMIC CTR OF MANTECA

415 North Main St #4, 93709, 209-679-1482, 80E*
580E* 205* 5N* 120- Manteca* Ex North Main L* 2
miles* icomanteca.org

MERCED

MERCED ISLAMIC CTR

2322 Ashby Rd, 95348, 209-725-8000, 80E* 580E*
205N 5N* 120E* 99S* Buchach Ex L* Stop R* to
Ashby

MILL VALLEY

ISLAMIC CNTR OF MILL VALLEY

62 Shell Rd, 94941, 415-383-0617, 101N* Ex Mission
R* Van Ness L* Lombard L* Golden Gate bridge 101N*
Blithedale Ex W L* Straight* Lomita R* Shell R

MILPITAS

MASJID DAR-US-SALAM

90 Dempsey Rd, 95035, 408-719-9010 101S*
237E* R Dempsey Way* L Dempsey* www.alhilaal.org

MODESTO

MODESTO MOSQUE

1445 Carpenter Rd, 95351, 209-576-8149,
80E* 580E* 205* 5N* 120E* 99S* Carpenter Ex R
(See Seaside) MONTEREY

MOUNTAIN HOUSE MUSALLAH

620S. Escuela Dr, 95391, 580E to I205E, Ex 2, L
Mountain House, L Mascot, R Central, L W.
Heritage, L S. Escuela.

NEWARK

TAQWA SCHOOL

4673 Thornton Av #E, 94536, 510-396-0738, *1880S
Ex 22 L Alvarado to Fremont BL, R Thornton,
www.taqwaislamiccenter.org

AL MEDINA CTR

5445 Central Av, 94560, 510-509-3341
AMERICAN MUSLIM SOCIETY (Musala)
3149 California Bl #A, Napa, 94558, 707-259-1760,
80E* CA37W* CA12W* CA29N* Ex Lincoln R* L
California

NOVATO

ISLAMIC CTR OF NORTH MARIN COUNTY

154 Hamilton Dr, 94949, 415-827-4234, 101N*
Ignacio Blvd Ex* Nave Dr, L* Ignacio R* Hamilton L

OAKLAND

OAKLAND ISLAMIC CTR

515 31st St, 94609, 80E* 580E* 980S* 27th St Ex
L* Telegraph L* 31st L
MASJID ABUBAKR

948 62nd St, 94608, *80E* Ex Emeryville* Market R
*62nd L

MASJID-AL-ISLAM

8210 MacArthur Bl, 94605, *510-638-9541,
80E* 580E* Edward Ave Ex* MacArthur L* 82nd Ave L

MASJID AL-SALAM JAMMATUSALAM

1515 MacArthur Bl, 94605, 510 978-2809, 80E*
580E* Park Ex* R MacArthur

MASJID AL-SALAM

1005 7th St, 94607, 80E* 880S* Union St. Ex toward
Broadway/Alameda* 7th St R
MASJIDUL WARITHEEN

1652 47th Av, 94601, 510-436-7755, 80E* 580E*
High St Ex* Foothill L* 47th Ave R

LIGHTHOUSE MASJID

4606 Martin Luther King Jr. Way, 94609, 180E, Ex 8B,
1580E to CA-24, Ex 19B, keep R to MLK Way, U-Turn
at 52nd, www.lighthousemosque.org

PALO ALTO

STANFORD UNIV INTERNATIONAL CTR

590 Old Union Club House, #19, 94305, 101 S*
Embarcadero W Ex* El Camino L* Campus R* to
Santa Teresa L, <http://www.ssuu.stanford.edu>

PETALUMA

ISLAMIC CTR PETALUMA
222 Bassett St, 94952, 707-773-1576,
101N Petaluma Bl. S* L Western* Liberty R*
Bassett* www.islamiccenterofpetaluma.org

PITTSBURG

PITTSBURG ISLAMIC CTR

300 E. 10th St, 94565, 925-727-1238, *80E*
580E* 24E* HWY4* Railroad Ex L* 10th R

PLEASANTON

ISLAMIC CTR OF PLEASANTON-DUBLIN

1279 Quarry Ln #B, Pleasanton, 94566, 925-485-1786
80E 580E* Santa Rita Ex R* L Valley* R Quarry*
www.mccceastbay.org

(Delano Area) PORTERVILLE

MASJID PORTERVILLE

289 N. 3rd St, 93257, 559-783-2483* 80E*
205N* 99S* 190E* Main Ex R* Cleveland R* 3rd
L*

RANCHO CORDOVA

ISLAMIC CENTER OF RANCHO CORDOVA
2951 Sunrise Bl, # 115, 95742, 916-234-0562,
916-572-5037* 80E* 50E* EX18 Sunrise*

www.isc-rc.org

REDDING

ISLAMIC CENTER OF REDDING

1666 E Cypress Av, 96002, 530-524-5242,
80E* 5N* 1-5-5N Ex 56* Ex 677 Cypress R

RICHMOND

RICHMOND MUSALLA

1330 Cutting Bl, 94804, 80E* 580W* Ex E Harbor
R* Cutting R*

MASJID AL-RAHMAN

1110 36th St, 94804, 510-236-8130, *80E* San Pablo
Dam Rd Ex L* San Pablo L* R Lowell* R 36th

ROSEVILLE

ISLAMIC SOCIETY PLACER COUNTY

201 Berkeley Ave Suites A/B, 95678, 916-234-4580,
*180E, Ex 102 Riverside, R Douglas, 2nd L Oak, L
Washington, 3rd L Berkeley, www.ispchome.com

SACRAMENTO

SACRAMENTO ISLAMIC MOSQUE

411 V St, 95818, 916-443-5167, *80E* Business
80* 5th St L* L* V St L

MASJID ANNUR

6990 25th St, 95823, 916-392-6687, *80E* 99S Florin
Rd Ex 65th L* www.masjidannur.com

MASJID-AS-SABUR

4920 15th Av, 95820, 916-451-7744, *80E* 99S* 12th
Ex L* Stockton R* 15th Ave L

SOUTH SACRAMENTO ISLAMIC CENTER

7285 25th St, 95822, 916-424-4770, *80E* 99S* Florin
Ex W* 25th St L

MASJID IBRAHIM

3449 Rio Linda Bl, 95838, 916 753 9302, *80E*
Norwood Ex R* Grand L* Rio Linda L*

www.masjidibrahim.com

SALAM COMMUNITY CENTER

4541 College Oak Dr, 95841, 916-979-1933
80E* Madison Ex* College Oak R
www.salamcenter.org

MASJID AISHA

700 Glide Av, West Sacramento, 95691, 916-372-
9031, *180 E to I80 BUS. E, Ex 1 to Harbor, R W.
Capitol, L Glide, www.masjidaisha.com

See also Elk Grove and Rancho Cordova

SALINAS

THE ISLAMIC COMMUNITY OF SALINAS

35 W. Market St., 93901, 831-444-5050, *101S* Ex
N Main St* R Market* L www.salinasmasjid.com

SAN FRANCISCO

ISLAMIC CTR OF SAN FRANCISCO

400 Crescent Ave, 94110, 415-641-9596, 101S* 280S*
1st Ex Alemany* Straight* L Crescent* Up hill

MASJID AL TAWHEED

1227 Sutter St, 94109, *Mission Ex R* Van Ness
L* Bush R* Polk L* S

SOUTHERN CALIFORNIA
Directions Start From Highway 5
ADELANTO
ISLAMIC CEMETERY & MASJID
 12700 Morning Glory rd, 92301, 760-617-8099
ALTADENA
MASJID TAQWA
 2181 N Lake Ave, 91001, 626-398 8392, 5S*
 210E Pasadena*Ex N Arroyo Bl R*L W
 Washington*L Lake Ave*
www.altaqwaalmasjid.com
ANAHEIM
MASJID AL-ANSAR
 1717 S Brookhurst St., 92801, 714-535-1100,
 5S*Brookhurst Ex R*www.masjidalansar.com
MASJID OMAR AL-FAROQQ
 1220 N State College Bl, 92806, 714-533-
 6271, 5S*91E*Ex N.State College R*
www.iioic.com
ISLAMIC CENTER OF ANAHEIM
 1136 N. Brookhurst St, 92801, 714-999-2800,
www.aicpca.org
MUSSALLAH ARCADIA
 4105 Live Oak Av, #E, 91006
ARCADIA
ISLAMIC DAWA CENTER
 804 Walnut Dr, Arvin, 93203
ARVIN
AL-FATHI ISLAMIC CTR
 210 N Citrus Av, 91702, 626-815-8679, 5S*
 210E*Ex N Citrus Av L*
BAKERSFIELD
ALFAROQQ ISLAMIC CTR
 615 Kentucky St, 93305, 661-324-1380,
 5S*CA46*99S*178E*Union Ave R* Monterey
 R*Kern L* Kentucky L*www.iscob.org
ISLAMIC CTR OF SAN JOAQUIN VALLEY
 701 Ming Av, 93307, 661-836-9055, 5S* CA
 46 Ex L*99S*58E*H St*Ex R S Chester*L
 Ming*www.iscob.org
BELL
BELL ISLAMIC CENTER
 5250 Gage Av, Bell 90201
CHINO VALLEY
CHINO VALLEY ISLAMIC CENTER
 5565 Daniels St, 91710, 909-786-1487
COACHELLA
ISLAMIC SOCIETY OF PALM SPRINGS
 84650 Av. 49, CA 92236, 760-398-7609, 5S*
 1210E, Pasadena, Indio Bl*CA 111S* R
 Ave.49 www.cymosque.com
CHATSWORTH
MASJID MOMINEEN
 1280 3rd Av, 91911, 619-571-2988, 5S* Bay
 Blvd Ex 7A Merge Bay Blvd*R L St*R 3rd Ave
CLAREMONT
ISLAMIC CENTER OF CLAREMONT
 3641 North Garey Av, 91767, 909-593-1865
www.islamiccenterofclaremont.com
COMPTON
MASJID AR-RASHID
 2212 East Compton Bl, 90221, 310-537-3146
CORONA
ISLAMIC CENTER OF CORONA & NORCA
 465 Santana Way, 92881, 951-736-8155,
www.coronamuslims.com
CULVER CITY
KING FAHAD MOSQUE
 10980 Washington Bl, 90232, 310-202-
 0432, 5S*405S*Venice Blvd Ex*Sawtelle
 Blvd L* Washington Pl L*W WA Blvd L*
DAR UL QURAN MADRASSA
 3755 Overland Av, 90230, 310-980-0888
CYPRESS
CYPRESS ISLAMIC CTR
 5900 Ball Rd, 90630, 714-220-1786, 5S*
 91E *Valley View Ex S *R Ball Rd R
AL-ILUM EDUCATIONAL INSTITUTE
 4552 Lincoln Av, #201, 90530, 562-305-3611
DELANO
MASJID ABU BAKR SADDIQUE
 1130 Kensington St, 93215, 661-725-2966
DOWNEY
ISLAMIC CTR OF MID-CITY
 12428 S Benedictine Av, 90242, 562-940-
 1995
EL CAJON
MASJID MEDINA AL-MUNAWARA (KCIC)
 511 South Magnolia Av, El Cajon, 92020
(San Diego Area) EL CENTRO
IMPERIAL VALLEY ISLAMIC CENTER
 1195 Park Av, 92243, 760-370-5808, 5S*-
 10E Ex San Bernardino, L Park*
www.iivislamiccenter.com
ESCONDIDO
ESCONDIDO MUSALLAH
 751 North Rose St, 92027
FONTANA
AR-RAHAM ISLAMIC CENTER
 7641 Sierra Av, 92336, 909-355-4900,
 5S*210E Pasadena*Ex Sierra R*
www.fontanamasjid.org
FOUNTAIN VALLEY
MASJID AL- NOOR
 16551 Brookhurst St, 92708, 714-839-1661,*
 5 S*L-405S Santa Monica*Ex 15B Magnolia
 L*Heil R*Brookhurst R
FULLERTON
MASJID FULLERTON
 515 Valencia Av, #H, 92832
GARDEN GROVE
ISLAMIC SOCIETY OF ORANGE COUNTY
 9752 11th St, Garden Grove, 92844, 714-
 531-1722, 5S*405S*CA22E*Brookhurst Ex
 R*R 13th St* www.isocmasjid.com

(Santa Barbara Area) GOLETA
ISLAMIC SOCIETY OF SANTA BARBARA
 650 Ward Dr, Goleta, CA 93111, 805-317-
 4277 www.islamsb.org
GLENDALE
ISLAMIC CTR OF GLENDALE
 700 South Adams St, 818-396-7862
GRANADA HILLS
ISLAMIC CTR NORTHRIDGE
 11439 Encino Av, Granada Hills, 91344, 818-
 360-3500, 5S*Ex 161B San Fernando Rd R*
 R Balboa Blvd *R Rinaldi *L Encino Ave
www.goicn.com
HAWTHORNE
THE ISLAMIC CTR OF HAWTHORNE
 12209 Hawthorne Way, 90250, 310-973-8000,
 5S*405S*El Segundo Ex*So La Cienega
 R*W120th R*Hawthorne R*www.ichia.org
Hemet
ISLAMIC CTR OF HEMET
 44212 Florida, Hemet, 92544, 5S* Pomona
 Fwy Ex134B*CA60E*Gilman Spring Rd Ex
 R*CA79S N Sanderson R*Ramona Expy
 L*Florida L
INGLEWOOD
JAMAT MASJID-UL-ISLAM
 820 Java Av, 90301, 310-672-0773, 5S*405S
 Santa Monica*Ex 46 (Lax Airport)*R S La
 Cienega*R W Arbor Vitae*L Java
IRVINE
ISLAMIC CTR OF IRVINE
 2 Truman, 92620, 949-786-4264, 5S*Walnut
 Ex R*Jeffrey R*L Roosevelt*L Truman*
www.icqi.net
LA MIRADA
MUSLIM COMMUNITY SRVCS, INC.
 14225 Imperial Hwy, 90638, 562-902-
 5999*5S * Rosecrans Av Ex 120*L Valley
 View *R Imperial * www.muslimscs.org
LAKEWOOD
BAIT UL MUKARRAM
 12213 Centralia Rd, 90715, 562-394-3218
 5S 210E*605S*Del Amo Ex L*R Pioneer* L
 Centralia
LANCASTER
ISLAMIC CTR OF NORTH VALLEY
 42554 4th St East, 93535, 661-726-4749,
 5S*CA138E Lancaster*Ex41 W L Ave. L*R
 4th St
LOMA LINDA
ISLAMIC CTR OF REDLANDS
 24769 Redlands Bl # A, 92354, 909-801-8081,
 5S*10 E San Bernardino* Ex Anderson R* 1st
 R Redlands R*www.iccreland.org
LOMITA
ISLAMIC CTR OF SOUTH BAY
 25816 Walnut St, Lomita, 90717, 310-534
 1363, 5S*405S*110S*Pacific Coast Hwy
 Ex*Walnut L* www.masjidalanoor.org
LOMPOC
ISLAMIC CENTER OF LOMPOC
 1015 North A St, 93436, 805-735-1785
LONG BEACH
MASJID AL-SHAREEF
 2104 Orange Av, 90806, 562-591-5320,
 405S*Orange Ave Ex R*
ISLAMIC CTR OF LONG BEACH
 1525 Long Beach Blvd, 90813, 562-218-
 6776, www.longbeachislamiccenter.com
LOS ANGELES
THE ISLAMIC CTR OF SOUTHERN CA
 434 S. Vermont Av, 90020, 213-382-
 9200, 101S*Vermont Ex L* R*
www.icsonline.org
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In the Name of Allah, The Most Gracious, The Most Merciful

Islamic Last Will and Testament

OF

RESIDING AT

COUNTY _____ DATE OF BIRTH _____ TEL. # _____ TODAY'S DATE _____

ARTICLE I: PREAMBLE

The Prophet Muhammad (Pbuh) ordered Muslims to have their Last Will and Testament drawn up: Abdullah bin 'Umar narrated that the Messenger of Allah (Pbuh) said, "It is not permissible for any Muslim who has something to Will to stay for two nights without having his Will and Testament written and kept ready with him" (Sahih Al-Bukhari).

While being in full mental capacity and good health, I,

_____, a Muslim, do hereby declare, request, and certify this, my Last Will and Testament. I also do hereby declare that this document revokes any and all former Wills and codicils that I have made previously.

All praise to Allah (SWT), The Creator of the heavens and the earth and all within. I believe in Him and I put my trust entirely in Him. I beg for His Help and His Forgiveness. I seek refuge in Allah (SWT) from the Shaitan (Satan) and the evils of the world and the evils of my deeds. I ask Him to Guide me; those whom Allah (SWT) Guides no one can mislead, and those whom Allah (SWT) leaves to stray, no one can guide. I testify that I believe that The Hour will come for certain, and that Allah will resurrect all those who are in the graves. I testify that there is no deity except Allah, He is One and has no partners, and I testify that Mohammed is Allah's servant and last Messenger (Peace and Blessings of Allah be on him).

I request of all of my immediate relatives and closest friends, and any others involved in the procedures surrounding my death and burial, whether they be Muslims or non-Muslims, to honor my human and Constitutional right and choice to be a Muslim. I ask them to also honor the spirit as well as letter of this document and to not obstruct or change it in any way. Let them see to it that I am buried as a Muslim, and my property divided and disperse as I ordered, according to the Sunni Muslim Islamic Law (hereafter referred to Shariah). Under no circumstances does anyone have the authority to change the contents of this Will.

I request of all of my immediate relatives and closest friends, for the sake of Allah and out of fear of Him, to settle their disputes and correct their relationships among themselves according to the following orders of Allah in The Quran: ***"So fear Allah and amend that which is between you and obey Allah and His Messenger if you should be believers"*** (Surah al-Anfal 8: 1).

I request of all of my immediate relatives and closest friends what the prophets Ibrahim and Ya'cob (Peace be upon them) directed their sons: ***"O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."*** (Surat-ul-Baqarah, 2:132).

I request of all of my immediate relatives and closest friends, when I am on the brink of death, that they insist that I say the Shahadah: ***"La ilaha ill-Allah, Muhammadun Rasulullah*** (There is no God but Allah and Muhammad is the Prophet of God) " This is in observance of the Prophet's (Pbuh) saying: "Anyone whose last words were 'La ilaha ill-Allah (There is no God but Allah) will enter Paradise". (Ahmad, Abu Dawud, and al-Hakim - Sahih).

I insist that no one wail or slap their cheeks because of my death, as the Prophet (Pbuh) has prohibited these acts. After you have buried me, the first thing you must do is to clear me of my debts (if there are any), as the believer's soul is held back by his liabilities.

Distribution of Inheritance According to the Quran

Allah (SWT) says in the Quran in Sura (verse) An-Nisaa: 7-14

7. For men is a share of what parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share.

8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e., the estate] and speak to them words of appropriate kindness.

9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate kindness.

10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e. Hellfire].

11. Allah instructs you concerning your children [i.e. their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. (Literally, "that which is left.") And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children, and the parents [alone] inherit for him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, (Although the siblings themselves do not inherit in this case.) after any bequest he [may have] made or debt. Your parents or your children – you know not which of them, are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one is a sixth. But if they are more than two, they share a third, (these shares are divided equally between males and females), after any bequest which was made or debt, as long as there is no detriment [caused]. (This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor). [This is] an ordinance from Allah, and Allah is knowing and Forebearing.

13. These are the limits of Allah, and whosoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

14. And whosoever disobeys Allah and His Messenger, and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

ARTICLE II: MY IMMEDIATE FAMILY

A. I am married to _____ and all references in this Will to my husband/wife (s) are references to this person. _____

B. I am the father/mother of the following children whose names and dates of birth are: 1. _____

2. _____ 3. _____

4. _____ 5. _____

6. _____ 7. _____

ARTICLE III: EXECUTOR AND BENEFICIARY

A. I hereby entrust all my estate: cash, bank accounts, real property, shares in any business, and any other property not mentioned in this Will, to the person named below, who shall act as my executor to serve without bond, to distribute it according to Shariah. I ordain that the executor of this Will be a Muslim.

1. My husband/wife _____, or, if he/she fails to survive me by 45 days, 2. _____, or, if fails to survive me by 45 days,

3. _____, or, if fails to survive me by 45 days, 4. _____, or, if fails to survive me by 45 days,

B. The Imam of the local Sunni Muslim community.

C. I direct that the executor take all actions legally permissible to have the probate of my estate done as simply and as expeditiously as possible.

D. I give my executor power to sell my property, real, personal or mixed, without a court order and without bond.

E. I give my executor power to settle any claim for or against my estate.

ARTICLE IV: BURIAL ARRANGEMENTS

1. I ordain that my body be prepared for burial in keeping with the Sunni Muslim Law (Shariah).

2. Under no circumstances shall my body be voluntarily turned over for an autopsy, or embalming, or organ donation.

3. My body must be prepared for burial according to the Shariah

4. Once the body is prepared for burial there is to be no viewing of my remains.

5. Absolutely no non-Islamic religious service or observance shall be conducted upon my death, or on my body, or at the grave site. No pictures, stars and crescents, decorations, crosses, flags, flowers, plants, signs, symbols, or music be involved at any stage of my burial.

6. My body may not be transported over any unreasonable distance from the locality of my death unless necessitated by the circumstances or consensus of my Muslim family members.

7. My grave must be dug in complete accordance with the Shariah practice. It should face in the direction of the Qiblah (Ka'aba in Makkah, Saudi Arabia).

8. My body must be buried without casket or any other encasement that separates the shroud from the surrounding soil.

9. My grave must be covered with dirt only. The marking, if necessary, should be a simple rock. There should be no inscriptions or symbols on it.

10. My burial must take place as soon as possible, preferable before sunset on the day of my death or the following day. Under no circumstances should the burial be unduly delayed.

11. In the event that the local laws require casket-encasement, I command that such encasement be of the simplest, most modest, and least expensive type possible, and I furthermore command that the encasement be left open during burial and filled with dirt unless prohibited by law.

12. No one is permitted to cry out, moan or wail. I demand that such a person leave the burial site. Only what comes from the eye is acceptable (tears). Muslims should say a duaa (supplication) for me and that there be a moment of silence when they pray that my grave is made spacious and comfortable.

ARTICLE V: CUSTODY OF MINOR CHILDREN AND GUARDIAN

If, at my death, any of my children are minors, I recommend that my husband/wife _____ be appointed guardian of my minor children, provided he/she is a Muslim. If

he/she is unable or unwilling to serve as personal guardian, I recommend that _____ be appointed guardian of my minor

children. If he/she is unable or unwilling to serve as personal guardian, I recommend that _____ be

appointed guardian of my minor children. If he/she is unable or unwilling to serve as personal guardian, I recommend that _____ be appointed guardian of my minor children. In all cases, I urge that all my minor children be raised to be practicing Sunni Muslims and not in any way be indoctrinated into any other faith, religion, or sect of Islam. I direct that no bond be required of any personal guardian. Any property or other inheritance that this Will gives to any of my minor children shall be administered by their guardian in their best interest.

ARTICLE VI: DEBTS AND EXPENSES

I direct my executor:

- A. To return to the rightful owners all trust and property that are in my care at the time of my death.
- B. To first apply the assets of my estate to the payment of all my legal debts, including such expenses incurred by my last illness and burial as well as expenses of the administration of my estate.
- C. To pay any outstanding "obligation due to Allah (Huquq Allah) " which are binding on me including unpaid zakat, kaffaraat of unperformed pilgrimage (Hajj), etc.

ARTICLE VII: BEQUESTS

I direct my executor to:

Pay the following amount from the remainder of my estate after paying all the expenses mentioned above, to the person/s or organization/s named below. The total must not exceed 33 percent (one third) of the remainder of my estate.

- | | |
|-----------------------------------|---|
| 1. _____ % of the total remainder | 2. _____ % of the total remainder |
| 3. _____ % of the total remainder | 4. _____ % of the total remainder |
| 5. _____ % of the total remainder | TOTAL BEQUESTS (must not be more than 33%) _____ % of the total remainder |

ARTICLE VIII: DISTRIBUTION OF THE REMAINDER OF MY ESTATE

1. Distribute the residue and remainder of my estate strictly in accordance with the tenets of Sunni Muslim law of inheritance.
2. Ensure that no part of the remainder of my estate shall be inherited by any non-Muslim, no matter how he/she is related to me.
3. Ensure that, should I die as a result of murder, no part of the remainder of my estate shall be inherited by my adjured murderer responsible for direct unlawful killing (actionable homicide) , no matter how he/she is related to me
4. Ensure that no part of the remainder of my estate shall be inherited by a person whose claimed relationship to me, ascending or descending, is the result of a non-Islamic or unlawful marriage, or through adoption, except if this relationship to me is through his/her mother who is biologically (through blood) related to me or if he/she is specifically mentioned in bequests above.
5. Regarding a fetus conceived before my death, whose relationship to me qualifies it to be an heir according to this article, if it is born alive within the limit of time specified by Shariah. The executor may delay the distribution of the residue and remainder of my estate after the execution of Articles I to VII, until the birth of the fetus. If he/she chooses to distribute the estate prior to the birth of the fetus then he must withhold a portion of the estate equal to the share of the fetus for distribution until after the birth of the fetus.
6. In case of any difficulty in distributing my estate according to this Will, the matter should be referred to a Muslim knowledgeable in Islamic Inheritance Law for advice and guidance.
7. The residue and remainder of my estate after the execution of Articles I to VII and Article VIII sections 1 to 6 above be donated to the following person/s or organization/s for the establishment of Islamic communities and Masajid.

8. Any portion of my estate disclaimed or refused to be received by any of the legatees names or referred to in this document be donated to the following person/s or organization/s for the establishment of Islamic communities and Masajid. _____

ARTICLE IX: SEPARABILITY

I direct that no part of this Will be invalidated by a court unless competent in Shariah. If any part of this will is determined invalid by a court the other parts shall remain valid and enforceable.

I insist that no one practice innovations regarding the three-day condolence period after my death, such as bringing in someone to recite excerpts from the Quran or to preparing food for guests. If you do any such innovations, I am free from that guilt and deviation, having herein charged you against it.

I declare that I forgive everyone who has backbitten me or erroneously taken anything from me. I beg of all those who knew me that they please forgive me for whatever I may have erroneously taken from them or said against them.

I request that if you differ in anything among yourselves you refer the decision to Allah and His Messenger (Pbuh), for Allah (SWT) said: ***"And know, by your Lord, they will not believe until they make you, [O Mohammed], judge in what they dispute among themselves and then find no discomfort from what you have judged and submit in full, [willing] submission"*** (Quran 4: 65).

My final bequest for my family and children is the same one that the Messenger of Allah (Pbuh) enjoined upon his followers: "The prayer, the prayer". I advise and implore my family to have patience and accept Allah's will. (Surah al-Baqarah: 156)

This concludes my Last Will and Testament. I am now free, in front of Allah (SWT), from any words or deeds that distort and contradict this document according to the guidance of Allah's Messenger (Pbuh), as forewarned by the Quranic verse: ***"Then, whoever alters it [i.e. the bequest] after he has heard it - the sin is only upon those who have altered it."*** (Quran 2:181).

"Exalted is your Lord, The Lord of might, above what they describe. And Peace be upon the messengers, and praise to Allah, Lord of the worlds" (Quran: 37: 180-182)

I subscribe my name to this Will this day _____ at _____ and do hereby declare that I sign and execute this instrument as my last Will and that I sign it willingly, that I execute it as my free and voluntary act for the purposes therein expressed, and that I am of age or otherwise legally empowered to make a Will, under no constraint or undue influence.

Signature, Date and Time

WITNESSES

On this day, _____ date of _____, the undersigned declared to us that this instrument was his/her Will and requested us to act as witnesses to it. He/She thereupon signed this Will in our presence, all of us being present at the same time. We now, at his/her request, in his/her presence, and in the presence of each other, subscribe our names as witness and declare that we understand this to be his/her Last Will, and that, to the best of our knowledge the testator is of the age of majority, or is otherwise legally empowered to make a Will, and under no constraint or undue influence.

Witness 1.

Name and Signature

Witness 2.

Name and Signature

HEALTH CARE PROXY AND LIVING WILL

If the time comes when I am incapacitated and can no longer actively take part in decisions for my own life and am unable to direct my physician as to my own medical care, I wish this statement to stand as a testament of my wishes.

I, _____
hereby appoint the following individual as my health care agent.

Name: _____ Phone# _____

Address: _____

This health care proxy shall take effect if and when I become unable to make my own health care decisions. In respect of each decision made for me by my agent, it is my wish and direction that my agent be guided solely by Islamic Shariah as to what my own decision would have been in the same circumstances. Without limiting the unrestricted scope of my agent's authority hereunder, I expressly authorize my agent to direct that no treatment be conducted or withheld from me if to do so is against the teachings of Islam, to the best of understanding of my agent. I direct that medication be judiciously administered to me to alleviate pain. I do not intend any direct taking of my life. I also direct that "life support systems" may be used in a judicious manner and its use discontinued, just like any other medicine, if it becomes reasonably apparent that it has no curative value. The "life support systems" include but are not limited to artificial respiration, cardiopulmonary resuscitation, artificial means of providing nutrition and hydration, and any pharmaceutical drugs. I direct that my family, all physicians, hospitals and other health care providers and any court or judge honor the decision of my agent/alternate agent. This request is made, after careful reflection, while I am of sound mind.

Name: _____ Signature: _____

Witness 1.

Name and Signature

Witness 2.

Name and Signature

OPTIONAL

Subscribed and sworn to before me this _____ day of _____, _____

Notary Public _____ Signature & Seal

In Case of Emergency Contact: (Include Mosques and all phone numbers)

We hope this will benefit you and your family. For a will to be legal in most states, you have to be at least 18 years old and of sound mind. The will must be signed by you and witnessed by two people who won't receive anything from your estate. However, please consult with an Islamic Scholar and/ or an attorney first. As always, please feel free to pass or share this information on to your friends and other Muslims. Pray for the people at The Islamic Bulletin who prepared this sample Will for you. Jazakum Allahu Khairan (May Allah Reward You). If you want a copy in Arabic, French, Spanish, or need more copies are needed please go to: www.islamicbulletin.org and click on enter here and then Islamic Last Will. For a list of mosques click mosques under enter here. You can print the whole mosques in a PDF format. Rev. 2008

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THIS INFORMATION IS REQUIRED FOR THE DEATH CERTIFICATE:

Full Name _____

Date Of Birth _____ Place Of Birth _____

Social Security Number _____ Race _____

Street Address And Zip _____

City/Town Of Residence _____ County Of Residence _____

Full Name Of Father _____

First And Maiden Name Of Mother _____

Highest Level Of Education In Years
Elementary/Secondary (0-12) _____ College (1-4 Or 5+) _____

Marital Status (Circle): Never Married Married Widowed Divorced

If Married Or Widowed, Name Of Spouse _____

Usual Or Last Occupation _____ Kind Of Business Or Industry _____

Name Of Attending Physician _____

Next of Kin and Contact info: _____

THE NET VALUE OF YOUR ESTATE

I. ASSETS (Add up what you own and where located)

A. Personal Property:

1. Cash _____ Located: _____

Cash _____ Located: _____

2. Savings: _____ Bank _____

Savings: _____ Bank _____

3. Checking: _____ Bank _____

4. Other: _____

5. Interest in Profit Sharing, Stock, Partnership, etc. _____

6. Automobiles, Jewelry, Household & Clothing _____

7. Miscellaneous _____

B. Real Estate (describe for each property you own)

Value _____ Located _____

Value _____ Located _____

Total Value of all the above assets: _____

II. LABILITIES (add what you owe)

1. Money Owed to _____ \$ _____

Address and Phone: _____

2. Money Owed to _____ \$ _____

Address and Phone: _____

3. Money Owed to _____ \$ _____

Address and Phone: _____

4. Mortgage _____

5. Personal debts: (loans, car, etc.) _____

Total Amount owed: _____

Safe Deposit Box _____ located at _____

Passport # & Type _____ Important Passwords #: _____

This document, comprising _____ pages, is made in _____ copies. The original is with me,

One copy is deposited with _____ Name and Phone #

and one copy with _____ Name and Phone #

Who Is BARAKAH? (R.A)

The Woman From *Jannah (Paradise)*
Umm Ayman

The Prophet (SAW) said: "Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman."

We do not know precisely how the young Abyssinian girl ended up for sale in Makkah. Nor do we know her 'roots'— who was her mother, her father or her ancestors. There were many like her, boys and girls, Arabs and non-Arabs, who were captured and brought to the slave market of the city to be sold.

A terrible fate awaited some who ended up in the hands of cruel masters or mistresses. Many exploited their labor and treated them with the utmost harshness.

A few in that inhumane environment were rather more fortunate. They were taken into the homes of more gentle and caring people. Barakah, the young Abyssinian girl, was one of the more fortunate ones. She was saved by the generous and kind Abdullah, the son of Abd al-Muttalib. In fact, she became the only servant in his household and when he got married to the lady Aminah, Barakah looked after her affairs as well.

Two weeks after the couple were married, according to Barakah, Abdullah's father came to their house and instructed his son to go with a trading caravan that was leaving for Syria. Aminah was deeply distressed and cried:

"How strange! How strange! How can my husband go on a trading journey to Syria while I am yet a bride and the traces of henna are still on my hands?"

Abdullah's departure was heartbreaking. In her anguish, Aminah fainted. Soon after he left, Barakah said: "When I saw Aminah unconscious, I shouted in distress and pain: 'O my lady!' Aminah opened her eyes and looked at me with tears streaming down her face. Suppressing a groan she said: 'Take me to bed, Barakah.'"

"Aminah stayed bedridden for a long time. She spoke to no one. Neither did she look at anyone who visited her except Abd al-Muttalib, that noble and gentle old man. 'Two months after the departure of Abdullah, Aminah called me at dawn one morning and, her face beaming with joy, she said to me:

"O Barakah! I have seen a strange dream." "Something good, my lady," I said. "I saw lights coming from my abdomen lighting up the mountains, the hills and the valleys around Makkah." "Do you feel pregnant, my lady?"

"Yes, Barakah," she replied. "But I do not feel any discomfort as other women feel." "You shall give birth to a blessed child who will bring goodness," I said.

So long as Abdullah was away, Aminah remained sad and melancholic. Barakah stayed at her side trying to comfort her and make her cheerful by talking to her and relating stories. Aminah however became even more distressed when Abd al-Muttalib came and told her she had to leave her home and go to the mountains as other Makkans had done because of an impending attack on the city by the ruler of Yemen, someone called Abrahah. Aminah told him that she was too grief-stricken and weak to leave for the mountains but insisted that Abrahah could never enter Makkah and destroy the Kabah because it was protected by the Lord. Abd al-Muttalib became very agitated but there was no sign of fear on Aminah's face. Her confidence that the Kabah would not be harmed was well-founded. Abrahah's army with an elephant in the vanguard was destroyed before it could enter Makkah.

Day and night, Barakah stayed beside Aminah. She said: "I slept at the foot of her bed and heard her groans at night as she called for her absent husband. Her moans would awaken me and I would try to comfort her and give her courage."

The first part of the caravan from Syria returned and was joyously welcomed by the trading families of Makkah. Barakah went secretly to the house of Abd al-Muttalib to find out about Abdullah but had no news of him. She went back to Aminah but did not tell her what she had seen or heard in order not to distress her. The entire caravan eventually returned but not with Abdullah.

Later, Barakah was at Abd al-Muttalib's house when news came from Yathrib that Abdullah had died. She said: "I screamed when I heard the news. I don't know what I did after that except that I ran to Aminah's house shouting, lamenting for the absent one who would never return, lamenting for the beloved one for whom we waited so long, lamenting for the most beautiful youth of Makkah, for Abdullah, the pride of the Quraysh.

"When Aminah heard the painful news, she fainted and I stayed by her bedside while she was in a state between life and death. There was no one else but me in Aminah's house. I nursed her and looked after her during the day and through the long nights until she gave birth to her child, 'Muhammad (SAW)', on a night in which the heavens were resplendent with the light of God."

When Muhammad (SAW) was born, Barakah was the first to hold him in her arms. His grandfather came and took him to the Kabah and with all Makkah, celebrated his birth. Barakah stayed with Aminah while Muhammad (SAW) was sent to the desert with the lady Halimah who looked after him in the bracing atmosphere of the open desert. At the end of five years, he was brought back to Makkah and Aminah received him with tenderness and love and Barakah welcomed him "with joy, longing and admiration".

When Muhammad (SAW) was six years old, his mother decided to visit the grave of her husband, Abdullah, in Yathrib. Both Barakah and Abd al-Muttalib tried to dissuade her. Aminah however was determined. So one morning they set off- Aminah, Muhammad (SAW) and Barakah huddled together in a small covering mounted on a large camel, part of a huge caravan that was going to Syria. In order to shield the tender child from any pain and worry, Aminah did not tell Muhammad (SAW) that she was going to visit the grave of his father.

The caravan went at a brisk pace. Barakah tried to console Aminah for her son's sake and much of the time the boy Muhammad (SAW) slept with his arms around Barakah's neck.

The caravan took ten days to reach Yathrib. The boy Muhammad (SAW) was left with his maternal uncles of the Banu Najjar while Aminah went to visit the grave of Abdullah. Each day for a few weeks she stayed at the grave. She was consumed by grief.

On the way back to Makkah, Aminah became seriously ill with fever. Halfway between Yathrib and Makkah, at a place called al-Abwa, they stopped. Aminah's health deteriorated rapidly. One pitch dark night, she was running a high temperature and called out to Barakah in a choking voice.

Barakah related: "She whispered in my ear: 'O Barakah, I shall depart from this world shortly. I commend my son Muhammad (SAW) to your care. He lost his father while he was in my abdomen. Here he is now, losing his mother under his very eyes. Be a mother to him, Barakah. And don't ever leave him.'"

"My heart was shattered and I began to sob and wail. The child was distressed by my wailing and began to weep. He threw himself into his mother's arms and held tightly onto her neck. She gave one last moan and then was forever silent."

Barakah wept. She wept bitterly. With her own hands she dug a grave in the sand and buried Aminah, moistening the grave with whatever tears were left in her heart. Barakah returned with the orphan child to Makkah and placed him in the care of his grandfather. She stayed at his house to look after him. When Abd al-Muttalib died two years later, she went with the child to the house of his uncle Abu Talib and continued to look after his needs until he was grown up and married the lady Khadijah.

Barakah then stayed with Muhammad (SAW) and Khadijah in a house belonging to Khadijah. "I never left him and he never left me," she said. One day Muhammad (SAW), may Allah bless him and grant him peace, called out to her and said: "Ya Ummah!" (He always called her "Mother") "Now I am a married man, and you are still unmarried. What do you think if someone should come now and ask to marry you?" Barakah looked at Muhammad (SAW) and said: "I shall never leave you. Does a mother abandon her son?" Muhammad (SAW) smiled and kissed her head. He looked at his wife Khadijah and said to her: "This is Barakah. This is my mother after my own mother. She is the rest of my family."

Barakah looked at the lady Khadijah who said to her: "Barakah, you have sacrificed your youth for the sake of Muhammad (SAW). Now he wants to pay back some of his obligations to you. For my sake and his, agree to be married before old age overtakes you."

"Whom shall I marry, my lady?" asked Barakah. "There is Ubayd ibn Zayd from the Khazraj tribe of Yathrib. He has come to us seeking your hand in marriage. For my sake, don't refuse."

Barakah agreed. She married Ubayd ibn Zayd and went with him to Yathrib. There she gave birth to a son whom she called Ayman and from that time onwards people called her "Umm Ayman", the mother of Ayman.

Her marriage, however, did not last very long. Her husband died and she returned once more to Makkah to live with her "son" Muhammad (SAW) in the house of the lady Khadijah. Living in the same household at the time were Ali ibn Abi Talib and Zayd ibn Harithah.

Zayd was an Arab from the tribe of Kalb who was captured as a boy and brought to Makkah to be sold in the slave market. He was bought by Khadijah's nephew and put in her service. In Khadijah's household, Zayd became attached to Muhammad (SAW) and devoted himself to his service. Their relationship was like that of a son to a father. Indeed when Zayd's father came to Makkah in search of him, Zayd was given the choice by

Muhammad (SAW) of either going with his father or staying with him. Zayd's reply to his father was:

"I shall never leave this man. He has treated me nobly, as a father would treat his son. Not a single day have I felt that I am a slave. He has looked after me well. He is kind and loving towards me and strives for my enjoyment and happiness. He is the most noble of men and the greatest person in creation. How can I leave him and go with you?...I shall never leave him."

Later, in public Muhammad (SAW) proclaimed the freedom of Zayd. However, Zayd continued to live with him as part of his household and devoted himself to his service.

When Muhammad (SAW) was blessed with Prophethood, Barakah and Zayd were among the first to believe in the message he proclaimed. They bore with the early Muslims the persecution which the Quraysh meted out to them.

Barakah and Zayd performed invaluable services to the mission of the Prophet (SAW). One night the mushrikun blocked off the roads leading to the place where the Prophet (SAW) gathered his companions regularly to instruct them in the teachings of Islam. Barakah had some urgent information from Khadijah which had to be conveyed to the Prophet (SAW). She risked her life trying to reach this gathering. When she arrived and conveyed the message to the Prophet (SAW), he smiled and said to her:

"You are blessed, Umm Ayman. Surely you have a place in Paradise." When Umm Ayman left, the Prophet (SAW) looked at his companions and asked: "Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman."

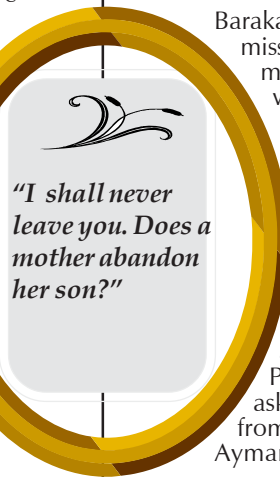
All the companions remained silent and did not utter a word. Umm Ayman was neither young nor attractive. She was by now about fifty years old and looked rather frail. Zayd ibn al-Harithah however came forward and said:

"Messenger of Allah, I shall marry Umm Ayman. By Allah, she is better than women who have grace and beauty."

Zayd and Umm Ayman were married and were blessed with a son whom they named Usamah. The Prophet (SAW), may Allah bless him and grant him peace, loved Usamah as his own son. Often he played with him, kissed him and fed him with his own hands. The Muslims would say: "He is the beloved son of the beloved." From an early age Usamah distinguished himself in the service of Islam, and was later given weighty responsibilities by the Prophet (SAW).

When the Prophet (SAW) migrated to Yathrib, henceforth to be known as al-Madinah, he left Umm Ayman behind in Makkah to look after affairs in his household. Eventually she migrated to Madinah on her own. She made the long and difficult journey through the desert and mountainous terrain on foot. The heat was killing and sandstorms obscured the way but she persisted, borne along by her deep love and attachment for Muhammad (SAW), may God bless him and grant him peace. When she reached Madinah, her feet were sore and swollen and her face was covered with sand and dust.

"Ya Umm Ayman! Ya Ummi! (O Umm Ayman! O my mother!) Indeed for you is a place in Paradise!" exclaimed the Prophet (SAW) when he saw her. He wiped her face and eyes, massaged her feet and rubbed her shoulders with his kind and gentle hands.



At Madinah, Umm Ayman contributed her full part in the affairs of the Muslims. At Uhud she distributed water to the thirsty and tended the wounded. She accompanied the Prophet (SAW) on some expeditions, to Khaybar and Hunayn for example.

Barakah's son, Ayman, a devoted companion of the Prophet (SAW) was martyred at Hunayn in the eighth year after the Hijrah. Also, her husband, Zayd, was killed at the Battle of Muthah in Syria after a lifetime of distinguished service to the Prophet (SAW) and Islam. Barakah at this time was about seventy years old and spent much of her time at home. The Prophet (SAW), accompanied by Abu Bakr and Umar often visited her and asked: "Ya Ummi! Are you well?" and she would reply: "I am well, O Messenger of Allah, so long as Islam is."

After the Prophet (SAW), may Allah bless him and grant him peace, had died, Barakah would often be found with tears in her eyes. She was once asked, "Why are you crying?" and she replied: "By Allah, I knew that the Messenger of Allah would die but I cry now because the revelation from on high has come to an end for us."

Barakah was unique in that she was the only one who was so close to the Prophet (SAW) throughout his life, from birth till death. Her life was one of selfless service in the Prophet (SAW)'s household. She remained deeply devoted to the gentle and caring Prophet (SAW). Above all, her devotion to the religion of Islam was strong and unshakable. She died during the caliphate of Uthman. Although her roots were unknown, her place in Paradise is assured.

HAYA (SHYNESS)



Haya is an Arabic word derived from the word hayat, which means life. This term covers a wide number of concepts. In English, it may be translated as modesty, shyness, self-respect, bashfulness, shame, honor, humility, etc. The original meaning of haya refers to a bad and uneasy feeling accompanied by embarrassment, caused by one's fear of being exposed for some

unworthy or indecent conduct.

Islamically, haya is an attribute which encourages believers to avoid anything distasteful. It keeps them from being neglectful in giving others what is due upon them, and if for any reason they are not able to keep up with their commitments, then they will feel extremely uncomfortable and ashamed about this. The main reason for this uncomfortable feeling would be the knowledge that they had displeased Allah.

Haya plays a huge role in the lives of Muslims because it is a very important part of our Iman (faith/belief). If we do not have any form of haya within us then it is most likely that our Iman is very weak. It states in the following hadith:

Narrated by Abu Huraira (ra): The Prophet (SAW) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya is a part of faith." (Bukhari)

We also learn from the Prophet (saw) the importance of having haya and how it is not something to be ashamed of, but instead, one should be concerned and embarrassed if they do not possess it within their character.

Narrated Abdullah ibn Umar (ra): The Prophet (saw) passed by a man who was admonishing his brother regarding Haya and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Apostle (SAW) said, "Leave him, for Haya is (a part) of Faith." (Bukhari)

The above hadith is also a form of proof that "shyness" is not just something regarding women but also an attribute that believing men should have, for it is an indication of their fear of Allah and an indication of the value of their Deen.

We often find that shyness, humility and bashfulness are frowned upon by our society as a weakness or a lack of confidence when, in fact, these are qualities of a dignified upright human being, who is conscious of his actions and his responsibilities in life.

There are two different types of haya—the good haya and the bad. The good haya is to be ashamed to commit a sin or a thing which Allah and His Messenger (saw) has forbidden. The bad haya is to feel ashamed to do a thing which Allah and His Messenger (saw) has ordered us to do.

There are different types of good haya. For example, a believer should build his personality and character with the good dimensions of haya. The most important is that he must be shy of doing ANYTHING displeasing to Allah (SWT) with the belief that he will have to answer for all his deeds. If one develops a sense such as this one, it will help the believer to obey all of Allah's commandments and to stay away from sins.

Once the believer realizes that Allah (SWT) is watching us all the time and we will have to answer to every move we make in this dunya (world), he would not neglect any order from Allah or His Messenger (saws). So the stronger this sense of haya becomes, the more it motivates one to make sure that Allah (SWT) doesn't see him doing anything prohibited. The way to develop this haya is that one must keep learning and absorbing more knowledge and applying it to his life. Another type of haya is more of a social aspect concerning others besides Allah (SWT). Normally these things often come in regard with one's relationship with family. For instance, a child not wanting to do something displeasing to his mother, or a wife not wanting to do something displeasing to her husband, or even a student who is careful about saying something incorrect in front of his teacher are all forms of haya.

Last but not least is the type of haya in which the believers become shy of themselves. This is when they have reached the peak of their Iman. For example, if they do, say, or see anything wrong or even commit the tiniest sin, they start to feel extremely bad and embarrassed or they feel extreme guilt in their hearts. This builds a high degree of self-consciousness and that is what strengthens a Muslim's commitment to Allah (SWT).

After discussing the various types of "beneficial" haya, it is time to discuss the type of haya which is not only against the teachings of our

Prophet (saw), but it is also solid proof of the weakness of someone's Iman. This negative aspect revolves around a person's shamefulness or shyness of doing something that Allah (SWT) has ordered us to do through the Qur'an or our Prophet's (saw) Sunnah. This constitutes the shamefulness or embarrassment of doing a lawful act or something that is ordered upon us from Allah (SWT). This means that someone does not follow an obligation of Islam due to the fact of being shy in front of others about it. This is totally forbidden because then one is giving the people of this dunya more respect than the One who Created this whole universe. An example of this type of bad haya is to neglect making one's prayer in a public place due to being embarrassed in front of others. Another example would be that many sisters feel embarrassed to wear hijab for fear of being laughed at or made fun of. If someone really had haya they would never contradict ANYTHING that Allah (SWT) has ordained upon us even if they found it a test and a trial.

Modesty (haya) and maintaining one's honor and dignity are of primary importance in preserving the moral fiber of any society. This is why modesty has been called the ornament of a woman, which protects her from many sins and which prevents ill-intentioned men from daring to have bad thoughts about her. This haya has been made a part of her nature to safeguard her from being abused by immoral men.

Haya is a special characteristic of a Mu'min (believing, practicing Muslim). Haya and Iman are interdependent; therefore either they both exist together or they both perish. The Prophet (saw) has said in one hadith, "When there is no haya left, then do as you please."

There are many wonderful benefits of haya. First, Allah (SWT) loves haya. We know this by the following hadith: "Surely Allah (is One who) has haya and is the Protector. He loves haya and people who cover each other's faults." (Bukhari)

Secondly, haya itself is a greatness of Islam as our Prophet (saw) indicated: "Every way of life has an innate character. The character of Islam is haya." Or "Every deen has an innate character. The character of Islam is modesty (haya)." (Abu Dawood)

Third, haya only brings good and nothing else. Our Prophet (saw) said: "Haya does not bring anything except good." (Bukhari)

Fourth, Haya is a very clear indication of our Iman. As the Prophet (saw) had mentioned to the Ansar who was condemning his brother about being shy: "Leave him, for Haya is (a part) of Faith." (Bukhari)

Last, Haya leads us to PARADISE. As the Prophet (saw) told us: "Haya comes from Iman; Iman leads to Paradise. Obscenity comes from antipathy; and antipathy leads to the fire." (Bukhari)

As mentioned before, since the actual word Haya is derived from Hayat, which means life, it is only obvious that when someone has Haya in them, they will live a life of Islam. On the other hand if they do not have Haya they are living a life that is dead "Islamically", but alive according to this dunya.

The Prophet (saw) said: **"Haya and trustworthiness will be the first to go from this world; therefore keep asking Allah for them."** (Baihaqi)

RIGHTS IN ISLAM

"HUQOOQUL-ISLAM" By Ashraf Ali Thanwi (Rahimu Allah)

The general rights to be observed mutually among all Muslims are enlisted:

- ◆ Forgive the mistakes of another Muslim.
- ◆ Show sympathy over his grief.
- ◆ Hide his faults.
- ◆ Accept his excuse.
- ◆ Remove his difficulty.
- ◆ Always wish for his well-being.
- ◆ Safeguard his love.
- ◆ Have respect for his pacts.
- ◆ Visit him when he is ill.
- ◆ Attend his funeral.
- ◆ Accept his invitation.
- ◆ Accept his gifts.
- ◆ Repay his kindness.
- ◆ Thank him for his favours.
- ◆ Help him in his time of need.
- ◆ Protect his wife and children.
- ◆ Fulfill his needs.
- ◆ Listen to his requests.
- ◆ Accept his intercession.
- ◆ Do not make him despondent in his ambitions.
- ◆ Say *Yarhamukallah* (May Allah bestow his Mercy on you.) upon him saying *Al-Hamdu-lillah* (Praise be to Allah) after sneezing.
- ◆ Return his lost property.
- ◆ Reply his greeting (Salaam).
- ◆ Speak to him kindly and courteously.
- ◆ Treat him kindly.
- ◆ If one Muslim takes an oath on the strength of the other, it should be honoured by the other.
- ◆ Help him when he is oppressed, and stop him when he oppresses others.
- ◆ Be his friend, not his enemy.
- ◆ Do not disgrace him.
- ◆ Love for him what you love for yourself.
- ◆ Greet him (with salaam) when meeting him.
- ◆ Never break off ties for more than 3 days if an argument arises.
- ◆ Do not be suspicious of him.
- ◆ Do not be jealous of him nor bear enmity towards him.
- ◆ Where possible observe *amar bil ma'roof* and *nahi anil munkar* (to command good and prohibit evil) towards the next Muslim.
- ◆ Have mercy on the little ones and respect the elders.
- ◆ Create peace between 2 Muslims whom have had an argument.
- ◆ Do not backbite another Muslim.
- ◆ Do not cause harm to his body, wealth or honour.
- ◆ Help him mount his animal or load his goods on to it when he is unable to do so.
- ◆ Do not ask him to leave and then take his place.
- ◆ Two people should not speak in whispers while a third is in their presence.

How Islamic inventors changed the world

Today, we attribute most of the modern sciences and discoveries to the Western world. But, the truth is that though western progress in science and technology is to be lauded in the present world, it was the great influence of Arabs and Muslims in the fields of philosophy, astronomy, medicine and mathematics that has made humans a race of intelligent and intellectual beings.



From coffee to cheques and the three-course meal, the Muslim world has given us many innovations that we in the West take for granted. Here are 20 of their most influential innovations:

(1) The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry.

He boiled the berries to make the first coffee. Certainly the first record of the drink is of beans exported from Ethiopia to Yemen where Sufis drank it to stay awake all night to pray on special occasions. Moka, Mocca, Mokha and Mocha, have all been used to designate a specific coffee. It's confusing and misleading since the term has been used to distinguish varieties, blends and even flavors. Today, most people think of the word, "mocha", as the flavor combining chocolate and coffee. Yet, "mocha's" history traces back centuries ago to the port city named Al-Makha. Located on the Red Sea in the Republic of Yemen, Al-Makha was the export location for coffee and other spices traded from Asia. Since Yemen was the first country to cultivate and export coffee, the word Mocha was attached to all coffee imported into Europe. Hence Yemen Mocha has always been the distinctive variety from Yemen, known for its exceptional taste, rare availability and exotic location.

By the late 15th century it had arrived in Makkah and Turkey from where it made its way to Venice in 1645. It was brought to England in 1650 by a Turk named Pasqua Rosee who opened the first coffee house in Lombard Street in the City of London. The Arabic "qahwa" became the Turkish "kahve" then the Italian "caffé" and then English "coffee".

(2) The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realise that light enters the eye, rather than leaving it, was the 10th-century Muslim mathematician, astronomer and physicist Ibn al-Haitham.

He invented the first pin-hole camera after noticing the way light came through a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first Camera Obscura (from the Arab word "qamara" for a dark or private room).

He is also credited with being the first man to shift physics from a philosophical activity to an experimental one.

(3) A form of chess was played in ancient India but the game was developed into the form we know it today in Persia. From there it spread westward to Europe — where it was introduced by the Moors in Spain in the 10th century — and eastward as

far as Japan. The word "rook" comes from the Persian "ruk", which means chariot.

(4) A thousand years before the Wright brothers, a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In 852 he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts.

He hoped to glide like a bird. He didn't. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries.

In 875, aged 70, having perfected a machine of silk and eagles' feathers he tried again, jumping from a mountain. He flew to a significant height and stayed aloft for ten minutes but crashed on landing — concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad international airport and a crater on the Moon are named after him.

(5) Washing and bathing are religious requirements for Muslims, which is perhaps why they perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind, as did the Romans who used it more as a pomade. But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. One of the Crusaders' most striking characteristics, to Arab nostrils, was that they did not wash. Shampoo was introduced to England by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton seafront in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.

(6) Distillation, the means of separating liquids through differences in their boiling points, was invented around the year 800 by Islam's foremost scientist, Jabir ibn Hayyan, who transformed alchemy into chemistry, inventing many of the basic processes and apparatus still in use today — liquefaction, crystallisation, distillation, purification, oxidation, evaporation and filtration.



As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits (although drinking them forbidden, in Islam). Ibn Hayyan emphasised systematic experimentation and was the founder of modern chemistry.

(7) The crank-shaft is a device which translates rotary into linear motion and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious Muslim engineer called al-Jazari to raise water for irrigation.

His Book of Knowledge of Ingenious Mechanical Devices (1206) shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock.

(8) Quilting is a method of sewing or tying two layers of cloth with a layer of insulating material in between. It is not clear whether it was invented in the Muslim world or whether it was imported there from India or China.

However, it certainly came to the West via the Crusaders. They saw it used by Saracen warriors, who wore straw-filled quilted canvas shirts instead of armour. As well as a form of protection, it proved an effective guard against the chafing of the Crusaders' armour and was an effective form of insulation.

so that it became a cottage industry back home in colder climates such as Britain and Holland.

(9) The pointed arch so characteristic of Europe's Gothic cathedrals was an invention borrowed from Islamic architecture. It was much stronger than the rounded arch used by the Romans and Normans, thus allowing the building of bigger, higher, more complex and grander buildings.

Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Europe's castles were also adapted to copy the Islamic world's — with arrow slits, battlements, a barbican and parapets. Square towers and keeps gave way to more easily defended round ones. The architect of Henry V's castle was a Muslim.

(10) Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments he devised are recognisable to a modern surgeon.

It was he who discovered that catgut used for internal stitches dissolves away naturally (a discovery he made when his monkey ate his lute strings) and that it can be also used to make medicine capsules.



In the 13th century, another Muslim medic named Ibn Nafis described the circulation of the blood, 300 years before William Harvey discovered it. Muslim doctors also invented anaesthetics of opium and alcohol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today.

(11) The windmill was invented in 634 for a Persian caliph and was used to grind corn and draw

up water for irrigation. In the vast deserts of Arabia, when the seasonal streams ran dry, the only source of power was the wind which blew steadily from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was 500 years before the first windmill was seen in Europe.

(12) The technique of inoculation was not invented by Jenner and Pasteur but was devised in the Muslim world and brought to Europe from Turkey by the wife of the English ambassador to Istanbul in 1724. Children in Turkey were vaccinated with cowpox to fight the deadly smallpox at least 50 years before the West discovered it.

(13) The fountain pen was invented for the Sultan of Egypt in 953 after he demanded a pen which would not stain his hands or clothes. It held ink in a reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action.

(14) The system of numbering in use all round the world is probably Indian in origin but the style of the numerals is Arabic and first appears in print in the work of the Muslim mathematicians al-Khwarizmi and al-Kindi around 825. Algebra was named after al-Khwarizmi's book, *Al-Jabr wa-al-Muqabalah*, much of whose contents are still in use. The work of Muslim maths scholars was imported into Europe 300 years later by the Italian mathematician Fibonacci.

Algorithms and much of the theory of trigonometry came from the Muslim world. And Al-Kindi's discovery of frequency analysis rendered all the codes of the ancient world soluble and created the basis of modern cryptology.

(15) Ali ibn Nafi, known by his nickname of Ziryab (Blackbird) came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal — soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses (which had been invented after experiments with rock crystal by Abbas ibn Firnas).

(16) Carpets were regarded as part of paradise by mediaeval Muslims, thanks to their advanced weaving techniques, new tinctures from Islamic chemistry and highly developed sense of pattern and arabesque which were the basis of Islam's non-representational art.

In contrast, Europe's floors were distinctly earthly, not to say earthy, until Arabian and Persian carpets were introduced. In England, as Erasmus recorded, floors were "covered in rushes, occasionally renewed, but so imperfectly that the bottom layer is left undisturbed, sometimes for 20 years, harbouring expectoration, vomiting, the leakage of dogs and men, ale droppings, scraps of fish, and other abominations not fit to be mentioned". Carpets, unsurprisingly, caught on quickly.

(17) The modern cheque comes from the Arabic "saqq", a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

(18) By the 9th century, many Muslim scholars took it for granted that the Earth was a sphere. The proof, said astronomer Ibn Hazm, "is that the Sun is always vertical to a particular spot on Earth". It was 500 years before that realisation dawned on Galileo.

The calculations of Muslim astronomers were so accurate that in the 9th century they reckoned the Earth's circumference to be 40,253.4km — less than 200km out. Al-Idrisi took a globe depicting the world to the court of King Roger of Sicily in 1139.

(19) Though the Chinese invented saltpetre gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrate for military use. Muslim incendiary devices terrified the Crusaders.

By the 15th century they had invented both a rocket, which they called a "self-moving and combusting egg", and a torpedo — a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up.

(20) Mediaeval Europe had kitchen and herb gardens, but it was the Arabs who developed the idea of the garden as a place of beauty and meditation. The first royal pleasure gardens in Europe were opened in 11th-century Muslim Spain. Flowers which originated in Muslim gardens include the carnation and the tulip.



EDITORS NOTE:

When requesting information or literature from The Islamic Bulletin please make sure that your full name and address is inside the body of your request. We have been having some problems reading addresses from envelopes only. Thank you.

KID'S CORNER



Once there was an emperor who needed to choose his successor. So, he decided to call all the young people in the kingdom and announced, "It is time for me to step down and choose the next emperor. So, I am going to give each one of you a seed today- a very special seed. I want you to plant the seed, water it, and come back here after one year from today with what you have grown from this one seed. I will then choose the next emperor based on the plants that you bring!"

So, everyone took a seed and started planting, including a boy called Ling. After about four weeks, some of the other youths began to talk about their seeds and the plants that were beginning to grow. Ling kept checking his seed, but nothing ever grew. Six months went by and Ling heard that everyone else had grown various types of trees, plants and flowers. But still, he had nothing.

Then, the day came when all the youth of the kingdom brought their plants to the emperor for inspection. Although afraid, Ling went to the castle anyway. There, he was amazed at the variety of beautiful plants grown by the other youths. Ling put his empty pot on the floor and many of the other kids laughed at him.

When the emperor arrived, he surveyed the room and greeted the young people. Ling just tried to hide in the back. "What great plants, trees and flowers you have grown," said the emperor. "Today, one of you will be appointed the next emperor!" All of a sudden, the emperor spotted Ling at the back of the room with his empty pot. He ordered his guards to bring him to the front. Ling was terrified. "The emperor knows I'm a failure! Maybe he will have me killed!"

When Ling got to the front, the emperor asked his name. "My name is Ling," he replied. All the kids began laughing, but the emperor asked everyone to quiet down. He looked at Ling, and then announced to the crowd, "Behold your new emperor! His name is Ling!" Ling couldn't believe it. Ling couldn't even grow his seed. How could he be the new emperor?

Then the emperor said, "One year ago today, I gave everyone here a seed. I told you to take the seed, plant it, water it, and bring it back to me today. But what you didn't know was that I gave you all boiled seeds, which would not grow. All of you have brought me trees, plants and flowers. All except Ling! When you found that the seed would not grow, you substituted another seed for the one I gave you. Ling was the only one with the honesty to bring me a pot with my seed in it. Therefore, he is the only one I know fit to be the new emperor!"

The Prophet (peace be upon him) said,

"Verily, this world is sweet and appealing, and Allah placed you as vicegerents therein; He will see what you will do. So, be careful of [what you do in] this world." (Muslim)

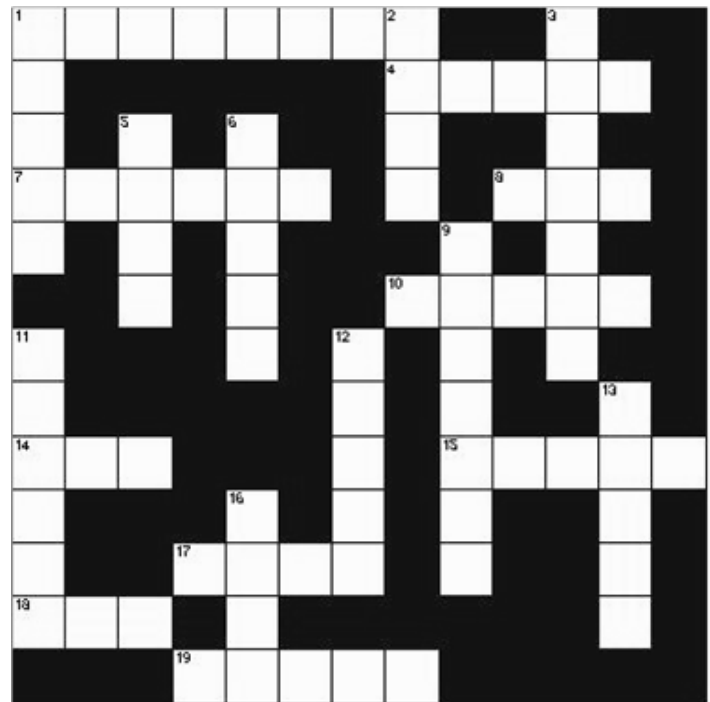
"Honesty leads to righteousness and righteousness leads to Paradise." (Al-Bukhari and Muslim)



Editors Note:

Anyone interested in assisting the staff at the Islamic Bulletin is encouraged to contact us as soon as possible. There are various tasks relating to different skill levels, ranging from updating mosque listings, Pagemaker, Access, design, preparing and mailing literature, and so much more. Working of the Islamic Bulletin is a great way to get rewards, while spreading the word of Allah. Jazakum Allahu Khairan.

CROSSWORD PUZZLE



Across:

- 1: The first pillar is, a declaration of faith.
- 4: Jibril was an who appeared to Muhammad.
- 7: During Hajj Muslims visit Mount where they stand before Allah.
- 8: The name for a Muslim festival.
- 10: The Muslim holy book.
- 14: Muhammad's (SAW) age when his mother died and the number of children he had with Khadijah.
- 15: A is a set of positions for Muslim prayers.
- 17: Before praying Muslims, this is called wudu.
- 18: During Ramadan Muslims do not ... during the hours of daylight.
- 19: The name for the Muslim religion.

Down:

- 1: means prayer five times a day.
- 2: is pilgrimage to Makkah.
- 3: Where is Muhammad (SAW) buried ?
- 5: means fasting.
- 6: The third pillar of Islam is
- 9: You may expect to find the greeting "Eid" inside a card sent at Eid-ul-Fitr.
- 11: The English word for masjid is, Muslim place of worship
- 12: The Arabic name for God.
- 13: The cube black stone at Makkah is called the
- 16: To make sure they have a clean place to pray Muslims often use prayer

See answers on Page 26

COOK'S CORNER

TIRAMISU

By Carla Biasatti



The name Tiramisu is Italian and means “pick me up”. It can be translated figuratively as something to make me less sad or something that makes me happier. After fasting the whole day, and praying the Taraweeh prayers, this is a perfect dessert –light, cool, and refreshing—something to “pick you up.” A perfect dessert for Ramadan!

Ingredients

Sugar, 1/4 cup
Egg Yolks, 2
Cream Cheese, 8 oz. softened
Sour Cream, 3 Tbsp.
Half & Half Milk, 2 Tbsp
Heavy Whipping Cream, 7 oz. whipped
Strong, Brewed Coffee (preferably espresso) 1 Cup + 2 Tbsp.
Sugar, 2 Tbsp.
Lady Fingers or Savoiardi (a type of Italian cookies) 24
Powdered, Sweetened Cocoa, 3 Tbsp.

Directions: Mix the sugar with the egg yolks on medium speed until fluffy. Add the cream cheese, sour cream, and half & half milk. Beat on medium low speed until smooth. Fold in the whipping cream and 2 Tbsp. of coffee. Meanwhile, quickly dip each lady finger in the coffee and layer the bottom of an 8by8 glass cake pan. Spread half the mixture of the lady fingers. Again, quickly dip the remaining lady fingers in the coffee and make another layer on top of the creamed layer. Spread the remaining cream mixture on top of the lady fingers. Garnish with the sweetened cocoa. Refrigerate overnight and serve cold. Serves 8 people.

WARNING: Please be extremely careful if you eat Tiramisu at an unknown location. The traditional way of making Tiramisu is with the addition of marsala brandy and mascarpone cheese. In fact, very few places that sell Tiramisu do not include these two ingredients in their recipes. Therefore, you must be diligent in checking the ingredient list so you do not consume anything that does not have halal ingredients.

Buon Appetito !!

Answers ..Don't peek!

Across: 1: Shahadah 4: Angel 7: Ararat 8: Eid 10: Quran 14: Six 15: Rakat 17: Wash 18: Eat 19: Islam
Down: 1: Salat 2: Hajj 3: Medinah 5: Sawm 6: Zakat 9: Mubarak 11: Mosque 12: Allah 13: Kabah 16: Mats

HAJJ- ANOTHER PILLAR OF ISLAM



Hajj is one of the pillars of Islam. Yet, perhaps because a Muslim must only complete it once in his/her lifetime, it often gets forgotten. The Declaration of Faith (the Shahadah), the 5 daily prayers, the fast in Ramadan, and the charity are practiced throughout a Muslim's life. However, the Hajj is something which is many times put off until a Muslim is older. How can I make the

Hajj and become a Hajji when I am so young? Somehow, we only remember the older men and women as hajjis. It probably doesn't help that we know very few “young” Hajjis.

Young or old, Hajj is an obligatory act in Islam. If a Muslim is able to make the Hajj and can afford to do so, it should not be postponed for “later”, when I get older. I remember once being asked by a friend of mine if it was o.k. that she make the hajj with her husband since she did not wear hijab. She had explained that she was not comfortable going on hajj since she was disobeying one of Allah's commands (wearing the hijab) and yet, she said that she was not ready to wear the hijab permanently. I looked through many books and referred her to a local Imam to answer her question. She was told to go on the Hajj with her husband, even though she was not wearing hijab. Where everyone thinks that they have to be a “perfect” Muslim for their Hajj to be accepted is in fact, untrue. Hajj is a Fard (mandatory obligation) that must be completed once in a Muslim's life. So, if you are able to make the journey of Hajj, do not delay.

Immediately after we got married, my husband and I went on the Hajj. I am very thankful to Allah to have completed my Hajj before the responsibilities of children came along. And last year, Alhamdulillah, after many years, I was blessed once again to have journeyed to the House of Allah and make the Hajj again. This time, I made the Hajj with my father and mother, an experience which I will never forget.

The story of how the Hajj guide came into existence, in fact, started by my taking this second trip to Hajj. While busy preparing for my trip, I began reading the rituals of Hajj and learning as much as I could before departing. I even took a one-day seminar that was given at the masjid (May Allah reward Imam Tahir Anwar for a most terrific class) so that I would be sure that nothing would be left out. Inshallah, I wanted a complete and perfect Hajj. Knowing that carrying a small Hajj pamphlet around Mecca, with millions of people crammed together would be quite difficult for me, my husband decided to make a one-page hajj guide. And this is how the initial project of making this hajj guide began.

Alhumdullillah, the Islamic Bulletin now compiles this one page Hajj and Umrah guide. Because it is so concise, many people have commented that it makes the details of the Hajj less confusing. One will find each step clearly broken down, without having to flip through various pages of different books.

This guide provides all the basics and much more information to assist you :

- *Step by step details of each ritual
- *Map of the Kaaba to help you locate Safa and Marwa
- *A visual representation of the steps for Tawaf
- *Key duas that should be recited, including appropriate times and places
- *The miles and kilometers of the necessary routes
- *The schedules one needs to know

On the following page, you will find a copy of this Hajj and Umrah guide. We encourage you to download extra copies from our website at www.islamicbulletin.org and share with your Muslim friends who are going on Hajj. In addition to English and Arabic, the guide also is in French, Indonesian, Italian, German, Spanish, Turkish, and Urdu. We are always interested in translating this guide in other languages, as well. If you are capable of translating or know someone who is able to do so, please contact us.



Hajj and Umrah Guide

English أنجليزي

Upon arrival in Makkah	-	'Umrah (Tawaaful-Qudoom)
8th Dhul-Hijjah	-	Wearing The Ihram
		Stay In Mina
9th Dhul-Hijjah	-	Stand In 'Arafah
		Stay In Muzdalifah
10th Dhul-Hijjah	-	Stoning The Pillars
		Performing The Sacrifice
		Shave Head
		Tawaaful-Ifaadhah
11th, 12th, (13th Dhul-Hijjah 12)	-	Stay In Mina For Stoning
Upon departure from Makkah	-	Tawaaful-Wadaa'

Umrah

1. IHRAM – Before reaching Meeqat

Before Ihram: Remove unwanted hair, trim nails, make *ghusl* (bath) & *wudhu* (ablution) or at least wudhu.

Put on clothes of Ihram – 2 white un-sewn pieces of cloth for men and regular clothes for women. Women should not cover their faces during Ihram & men should not cover their heads during Ihram.

On entering state of Ihram

Niyyah (Intention (in any language) to enter into Ihram)

Recite Talbiyah (Hajj prayer supplication):



لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

“Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak”

Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all the Praise, Grace and Sovereignty belong to You. You have no partner.

Going to Masjid Al-Haram (Ka'bah), men to recite loudly (women quietly):

Umrah (Tawaaful-Qudoom)

Entering Masjid Al-Haram: Enter with the right foot and recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumma aftah lee abwaaba rahmatika

O Allah, open the doors of Your Mercy for me.

♦ Make intention for the Tawaf.

2. TAWAAF (Circling the Ka'bah 7 times)

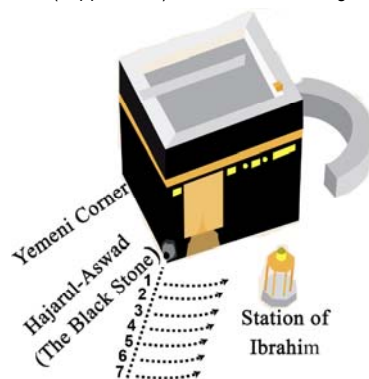
♦ Before proceeding to the starting point of Tawaaf, *Al-Hajarul-Aswad* (The Black Stone)¹, men only - uncover right shoulder by placing Ihram underneath right arm-pit (this is known as *Idtiba*).

When beginning each circuit, make a sign with your right hand towards al-Hajarul-Aswad (The Black Stone)², and recite – اللَّهُ أَكْبَرُ

Allahu Akbar (Allah is the Greatest).

♦ Men should walk briskly (Ramli) during first 3 circuits only, the remaining 4 circuits are done at a normal pace completely around until 7th circuit. No particular supplication (Duaa) is essential during Tawaaf.³

♦ *Duaa* (supplication) can be made during Tawaaf, except it is



it is *Sunnah* to recite the following when going between Ar-Ruknul-Yamani (Yemeni Corner)⁴

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar

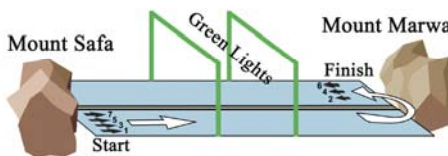
Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! (Quran 2:201)

♦ Once Tawaaf is complete, cover your right shoulder and offer 2 rakaats anywhere behind the Station of Ibrahim – or anywhere in the Haram: Recite Surat al-Kafirun in 1st raka'a and Surat al-Ikhlās in the 2nd raka'a.

♦ Drink Zam-Zam water – Make Du'aa



3. SA'EE (Completion of 7 rounds Safa & Marwah)



Begin Sa'ee at as-Safa. Complete walk from as-Safa to al-Marwah (one circuit), then al-Marwah to as-Safa (second circuit) and continue for seven circuits, finishing at al-Marwah. Upon encountering green lights, men only - run from one light to other light.

At foot of as-Safa recite –

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرٌ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi tamara falaa junaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innAllaha shaakirun 'aleemun

Verily! As-Safa and al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the Tawaf between them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower. (2:158)

Each time you complete one round (Safa and Marwah) recite –

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَ خَذَهُ

Allahu Akbar Allahu Akbar Allahu Akbar - laa illaaha illallahu wahdau laa shareekalah - laahul mulku wa laahul hamdu - yuhyee wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illallahu wahdahu laa shareekalah - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise. He alone gives life and causes death, He is Omnipotent over all things. There is none truly worthy of worship except Allah alone, without partner. He has fulfilled His promise, and helped His slave, and He alone has defeated the confederates.

4. Shaving Head/Trimming

After completing Sa'ee: Men: shaving entire head is preferable or cut hair equally from all over head; Women: cut one-third finger-length of hair. Upon leaving al-Masjid ul-Haraam with the left foot, recite

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma innee 'as'aluka min fadhlika

O Allah, verily I ask You from Your Favor.

Remove Ihram, as all restrictions are now lifted. Umrah is now complete and await morning of 8th of Dhul-Hijjah.

*Any person intending to perform Hajj opts for either one of the three types of Hajj:

♦ First Umrah, then Hajj with another Ihram–this type of Hajj is called **HAJJ AL-TAMATTU** and it is considered the best of the three forms of Hajj. It is the one that the Prophet Muhammad (Pbuh) urged his followers to perform and is the one adopted by most pilgrims from overseas

♦ Umrah and Hajj with a single Ihram is called **QIRAAN**

♦ Hajj only; without any Umrah is called **IFRAAD**



8th day of Dhul-Hijjah (Yawmut-Tarwiyah)

Enter state of Ihram.⁵

♦ Make intention for Hajj. Standing, face the Qiblah recite the **Talbiyah**:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Labbayk Allahumma Labbayk, Labbayk la sharika laka Labbayk, Innal hamda wanni'mata laka walmulk La sharika lak

♦ Between the time period after Fajr until before Zhuhr go to Mina (preferably in Morning)

Stay in Mina

♦ Pray Dhuhr,

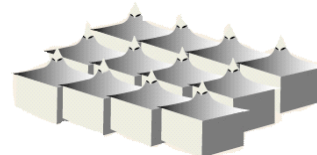
'Asr, Maghrib

and 'Isha at

Mina⁶.

♦ Engage in

Ibadah (worship) all day.



9th day of Dhul-Hijjah (Yawmu 'Arafah)

Stay in 'Arafah

♦ Pray Fajr in Mina.

♦ Go to Arafat any time after sunrise.

Stopover if possible at *Namirah*

(place close to 'Arafah - there is now a Masjid there) and remain there until after *Zawaal* (sun at highest point - no shadow) and listen to the Khutbah. If this is not possible, it is permissible to proceed to 'Arafah, remaining there until



sunset. Stand upon the rocks at the bottom of the Mount of Mercy (Jabalur-Rahmah); if not, then all of 'Arafah is a standing place. Facing the Qiblah, with raised hands, supplicate and also recite the Talbiyah –
 It is encouraged to frequently recite the following
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْإِخْلَاقُ، وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
La ilaha ill Allahu wahdahu laa shareeka lahu lahul mulk wa lahul hamdu wa huwa 'alaa kulli shay 'in qadeer

There is none truly worthy of worship except Allah alone, without partner. To Him belongs all Sovereignty and all Praise, and He is Omnipotent over all things.
 -this is the best supplication to recite on this great day.
 ♦Pray Dhuhr & Asr at Arafah.
 ♦ Perform WUQUF (stand and pray), make dua (supplications) and seek forgiveness until sunset. ♦ After sunset go to Muzdalifah.

Stay in Muzdalifah
 ♦ Pray Maghrib & Isha together at Muzdalifah. ⁶
 ♦ In Muzdalifah or Mina, collect 70 pebbles for stoning.¹¹
 ♦ Spend the night in *Ibadah* (worship) or go to sleep until Fajr.

10th day of Dhul-Hijjah (Yawmun-Nahr)
 ♦ Pray Fajr in Muzdalifah.
 ♦ Leave for Mina just before sunrise. Between the time periods of after sunrise until the night, calmly proceed to Jamaratul-'Aqabah al-Kubraa ❸ for stoning. Facing Jamarah, with Makkah to your left and Mina to your right, throw seven stones at Jamarah reciting –
 اللَّهُ أَكْبَرُ
Allahu Akbar
Allah is the Greatest (after each throw).

♦ **Performing the Udhiya** (Sacrifice),
 If a sacrificial ticket has been purchased, this is a permissible alternative, otherwise, calmly proceed to slaughter house in Mina for sacrifice.

♦ **Shave/Trim Hair** ✂.
 After the sacrifice, Men: shaving head is preferable, or cut hair equally from all over head; Women: cut one-third finger length of hair. ♦ Remove Ihram, as all restrictions are now lifted. Go to Makkah to perform Tawaaf-ul-Ifaadhah. *Tawaaf-ul-Ifaadhah (Tawaaf-ul-Ziyaarat)*⁸
 ♦ Go to Makkah and perform *Tawaaf-ul-Ifaadhah*. Can be performed anytime up to sunset of 12th Dhul Hijjah. Upon entering al-Masjid ul-Haraam with the right foot, recite Dua entering Masjid. (See Umrah section on first page). No Ihram required. Start at al-Hajarul-Aswad (Black Stone)¹
 ♦ Once Tawaaf is complete, offer 2 rakaats anywhere behind the Station of Ibrahim – or anywhere in the Haram: Recite Surat al-Kafirun in 1st raka'a and Surat al-Ikhlās in the 2nd raka'a.
 ♦ Drink Zam-Zam water – Make Du'aa
 ♦ Perform Sa'ee (See Umrah section page 1)
 ♦ Upon the completion of the Sa'ee, all restrictions are now lifted.
 ♦ Return back to Mina.
 Upon leaving al-Masjid ul-Haraam with the left foot, recite dua of leaving the Masjid – (See Umrah section page 1)

11th Dhul-Hijjah

♦ If Tawaf Ifaadha was not performed yesterday, go to Makkah and perform Tawaf. Then pray 2 rakaats, drink from Zam Zam and perform Sa'ee. Return to Mina.

Stay in Mina for Stoning

From the time period between after Zawaal (sun at highest point - no shadow) until the night, stone all three Jamarahs, 21 required per day.¹¹ ❶❷❸

Facing first Jamarah (smallest), with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ
Allah is the Greatest (after each throw)

- After stoning first Jamarah ❶, face Qiblah (with first Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to 2nd (middle one) Jamarah ❷ Facing second Jamarah, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ
Allah is the Greatest (after each throw)

After stoning second Jamarah, face Qiblah (with second Jamarah to your right), raise hands and supplicate as you wish. Then, calmly proceed to third Jamarah ❸. Facing third Jamarah, al-'Aqabah al-Kubraa, with Makkah to your left and Mina to your right, throw each of the seven stones at Jamarah reciting –

اللَّهُ أَكْبَرُ
Allah is the Greatest (after each throw)

After stoning final Jamarah, move onwards without supplicating.

12th Dhul-Hijjah

♦ If Tawaf Ifaadha has still not been performed, go to Makkah and perform Tawaf. Pray 2 rakaats, drink from Zam Zam and perform Sa'ee. Return back to Mina.
 ♦ From the time period between after Zawaal (after mid-day) until the night, stone all 3 Jamarat with 7 pebbles for each one. Leave Mina for Makkah before Sunset if possible. If you can't leave - Stay at Mina.

13th Dhul-Hijjah

♦ If you didn't leave Mina, beginning after Fajr, stone all 3 Jamarat with 7 pebbles for each Jamarat. ♦ Leave for Makkah. ♦ Before final departure from Makkah, perform *Tawaaf-ul-Wadaa'* (Farewell Tawaf) as your last act.

Footnotes

- If possible, cling to area between the corner of al-Hajarul-Aswad (The Black Stone) and the door, placing the chest, face and forearms upon this area.
- If possible, touch The Black Stone with the right hand and also kiss it, then prostrate on it - this is best; if not, then touch it with the right hand then kiss the right hand; if not, simply make a sign towards it with the right hand.
- There is no specific Du'aa during the walk around the Ka'bah, apart from what has been mentioned for between The Yemeni Corner to The Black Stone. You can therefore recite the Quran or any Du'aa as you please.
- If possible, touch Ar-Runnal-Yamani (Yemeni Corner) each time (but do not kiss it) - this is best; if not, then do not make any sign towards it.
- From wherever you are residing - hotel, house, etc.
- Pray two Fard each for Zhuhr, 'Asr and 'Isha. Maghrib is not shortened, and remains three Fard. 'Isha to be followed by Witr.
- A place close to 'Arafah - there is now a Masjid there. If this is not possible, it is permissible to proceed to 'Arafah.
- It is also possible to make Tawaaf ul Ziyarat if it was not made on the 10th. *Women should allow extra days for Tawaf in Makkah in case of menses.

⁹ For an English translation, see page 1.
¹ Should you pass through valley Muhassar, then hurry through it.
¹ They are all the same in size. You can also pick the pebbles in Mina. You will need only 7 pebbles on the 10th, and 42 afterwards (49 total). You will need 21 extra pebbles if you are staying for the 13th of Dhul-Hijjah (70 total). They must not be bigger than a chick-pea. (Approximately 1cm across = 0.39 inches).
¹ It is permissible to perform Tawaaf-ul-Wadaa' on 12th day of Dhul-Hijjah (as long as you leave Mina before sunset), thus missing the recommended (but not compulsory) day of stoning.

Visiting Madina - Masjid-Al-Nabawi – Masjid Quba

Visiting Madina is not an obligatory act for either Hajj or Umrah, but there is great value in visiting Al Masjid-Al-Nabawi (the Prophet's Mosque). The Prophet (SAW) has said :

"One prayer in this mosque (**Madina**) of mine is better than 1,000 prayers offered anywhere else except the Masjid Al-Haram (**Makkah**), and one prayer in Masjid Al-Haram is better than 100,000 prayers in any other mosque."

He (SAW) also said: "Whoever makes ablutions at home and then goes and prays in Masjid Quba (the first mosque built in Islam), will have a reward like that of an Umrah."

Haji Metro Train and E-bracelets

Pilgrims also will be required to use e-bracelets, the electronic bracelet stores the personal information of each pilgrim including where the person entered the Kingdom, visa

Station 1	Station 2	Station 3
Mina 1	Mina 2	Jamarat (Mina) 3
Arafat 1	Muzdalifah 2	Muzdalifah 3
Muzdalifah 1	Arafat 2	Arafat (Mina) 3

number, passport number and address.
 Hajj pilgrims traveling by the metro train will be given colored bracelet and will board and depart from Arafat - Muzdalifah - Mina - Jamarat at 3 tent-shaped stations.

Don't forget to: ♦Pay all debts ♦Redress all wrongs ♦Write your will

♦ Hajj Mabru (An accepted Hajj).
 ♦ Your Hajj is now complete.
 ♦ May Allah (SWT) accept your Hajj.

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 رقم اذن بطبع ١٤٣١ / ١٢ / ٣٠ ج في ٥٢٠٩ م / ج في ١٤٣١

We should get in the habit of remembering Allah in everything we do. In the following pages, readers will find the supplications (duas) for many different things. And who better to follow and learn from than our Holy Prophet (SAW). He (SAW) was the perfect role model because his actions and behavior were exemplary. Prophet Muhammad (SAW) always had the remembrance of Allah in thoughts, actions, and



sayings. We, too, should try and emulate his (SAW) behavior by learning how to keep the remembrance of Allah in our daily lives. Between the time we get

up and the time we go to sleep, there is a du'a for almost every act of our lives. During the holy month of Ramadan, let us spend time memorizing these supplications to ensure that we are constantly thanking Allah for our multitude of blessings.

You can find more duas on our website with an audio feature to help you memorize them.

Go to www.islamicbulletin.org, click on "Enter Here", then click on prayers, and select, "Everyday Duas."



Click on the audio image next to each du'a to listen to the correct pronunciation.

The best dhikr is

لَا إِلَهَ إِلَّا اللَّهُ

'La ilaha illa Allah

(there is no god but Allah). (T & IM)

"There are two expressions which are light on the tongue but heavy in scale and are dear to the Compassionate One (Allah).

These two phrases are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

'Subha-nal-lahi-wa-biham-dihi,'

(Glorified be Allah and His is the Praise)

سُبْحَانَ اللَّهِ الْعَظِيمِ

'Subha-nal-lahil Azeem.'

(Glorified be Allah, the Most Exalted).

Supplications for Day & Night

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

'Subhanalah wa beehamdi he.' (Glory be Allah and all praise is due to Him"). Would not bring on the Day of Resurrection anything better than this except one who utters these words more often."

"Any slave of Allah who says in the beginning of each day and night:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"Bismillahl athee la yadhuru ma` ismuhu sha-e' feel ardh wa fees sama` wa who was samee'ul aleem." (In

the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower) three times nothing will harm him. In a narration by Abu Dawood he will not suffer sudden affliction. (AD&T).

"Whoever says,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيِّرُ وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'La illaha illallah, wah-dahu la sharika lah, Lahul-mulku wa lahum hamd, wa huwa 'ala Kul-li shayin Qadeer'

(There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything). One hundred times a day, will have a recompense equal to that of freeing ten slaves. Also, one hundred good actions are written for him, one hundred wrong actions are erased from him, and it is a protection from Satan for for that day until the night. No one does anything more excellent than someone who does more than that." (B & M)

Upon Eating & Drinking

"Mention the name of Allah

بِسْمِ اللَّهِ

Bismillah,

eat with your right hand, and eat from what is near to you." And if you forget you should say,

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

Bismillah awalu wa akhiru"

(In the name of Allah in the start and the end).

When breaking the fast- Iftar

اللَّهُمَّ إِنِّي لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allahumma inni laka sumtu wa 'ala rizq-ika aftarthu
O Allah! I fasted for You and I believe in You [and I put my trust in You] and I break my fast with Your sustenance

The dearest words to Allah are four:

سُبْحَانَ اللَّهِ

'SubhanAllah'

(Glory be to Allah),

الْحَمْدُ لِلَّهِ

'Alhamdulillah'

(Praise be to Allah),

اللَّهُ أَكْبَرُ

'5'U'i 5'U'U'

(; cX'gHY; fYU'g), and

لَا إِلَهَ إِلَّا اللَّهُ

'@J'U'U'U'U' (H'Y'Y'gbc [cX'Vi h5'U'U).

There is no harm for you in which order you begin (them while remembering Allah)." (M)

Enjoining Dhikr After Prayers

When the Prophet (S) finished his prayer, he begged forgiveness,

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ

'Asthegh-firrah', Asthegh-firrah, Asthegh-firrah'
(I seek the forgiveness of Allah) 3 times

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'Allahuma inta salam, wa minka asalam tebarekta yathel jelal wel ekram.'

(O Allah! You are Peace, and peace comes from You. Blessed You are, O possessor of Glory and Honor).

Supplication said to one who does you a favour

'If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْرًا

Jazāka Allāhu Khayrān

'May Allah reward you with goodness.' ... then you have indeed excelled in praising him.'

When Someone Sneezes

"If anyone of you sneezes, he/she should say:

الْحَمْدُ لِلَّهِ

'Alhamdulillah'

(Praise be to Allah.)

And his/her companion should say to him/her

يَرْحَمُكَ اللَّهُ

'Yarhamukallah'

(May Allah bestow his Mercy on you.)

When the latter says 'Yarhamukallah', the former should say,

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ

'Yahdikumullah wa yuslih balakum.'
(May Allah give you guidance and improve your condition.)"

Upon Going To Sleep

He (SAW) said to Ali (R) and Fatimah (R): "When you go to bed say

سُبْحَانَ اللَّهِ

'SubhanAllah' (Glory be Allah) thirty-three times,

الْحَمْدُ لِلَّهِ

'Alhamdulillah' (praise is to Allah) thirty-three times, and

اللَّهُ أَكْبَرُ

'AllahuAkbar' (Allah is Great) thirty four times." Ali said, "I never stopped doing that since I heard it."
Upon Getting Angry

Once two persons abused each other in the presence of the Prophet (S) and the eyes of one of them became red and the veins in his neck were swollen. Thereupon the Prophet (S) said: "I know of a wording that if he were to utter, his fit of rage would subside. If he says,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ

'Aootho bilahee mina shaytaan irajeem.'
(I seek refuge with Allah from Satan, the accursed.)...his anger would subside."

"Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution."

What To Say Before Marital Relations (Sexual Intimacy)

"If any one of you, before having sexual intercourse with his wife, says:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ
وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'Bismillah. Allahumma jannibnash shaitaana, wa jannibish shaitaana ma razaqtana.'
(In the Name of Allah. O Allah, protect me from Satan, and protect what you bestow on us [i.e. offspring] from Satan.)

And if it is destined that they should have a child, then Satan will never be able to harm that child."

Supplication for Riding (or Transportation)

Whenever the Prophet (S) mounted his camel he said,

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي
سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ،

وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ،
الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ
أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي
ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ.

Bismi Allāhi, Wa Al-Ĥamdu Lillāh, Subhāna Al-Ladhī
Sakhkhara Lanā Hādĥā Wa Mā Kunnā Lahu
Muqrinīna, Wa 'Innā 'Ilā Rabbīnā Lamunqalibūna,
Al-Ĥamdu Lillāhi, Al-Ĥamdu Lillāhi, Al-Ĥamdu
Lillāhi, Allāhu 'Akbaru, Allāhu 'Akbaru, Allāhu
'Akbaru, Subhānaka Al-Lahumma 'Innī Ḥalamtu
Nafsi Faghfir Lī, Fa'innahu Lā Yaghfiru Adh-
Dhunūba 'Illā 'Anta.

'In the name of Allah and all praise is for Allah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allah, All praise is for Allah, All praise is for Allah, Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect You are, O Allah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.'

Before Entering The Restroom

When Allah's Messenger (S) entered the restroom, he used to say:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْخُبْثِ وَالْخَبَائِثِ.

[Bismillah] Allahuma innee a'oothu bika minal khubthi
wal Khabaa'ith.'
(O Allah, I seek refuge in You from unclean spirits, (male and female devils). (B & M)

After Leaving The Restroom

When the Prophet (S) came out of the bathroom (toilet), he used to say:

غُفْرَانَكَ

"Ghufraanak."
(Grant me forgiveness)

Qunoot Al-Witr

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ،
وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي

فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا
أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ،
فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ،
إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعْزُ
مَنْ عَادَيْتَ]، تَبَارَكَتْ رَبَّنَا
وَتَعَالَيْتَ.

Al-Lahumma Ahdinī Fīman Hadayta Wa `Āfinī Fīman
`Āfayta Wa Tawallanī Fīman Tawallayta Wa Bārik Lī
Fīmā 'A`ṭayta Wa Qinī Sharra Mā Qadayta Fa'innaka
Taqḍī Wa Lā Yuqḍā `Alayka 'Innahu Lā Yadhīllu Man
Wa A-Yta Wa Lā Ya `izzu Man `Ādayta Tabārakta
Rabbanā Wa Ta`ālayta.

O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and might. O our Lord, Blessed and Exalted are You.'

Supplication for the deceased at the funeral prayer

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ
وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ
مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ،
وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ
الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا
مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ،
وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ
الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ
النَّارِ

Al-Lahumma Aghfir Lahu Wa Arhamhu, Wa `Āfihi
Wa A'fu `Anhu, Wa 'Akrim Nuzulahu, Wa Wassi`
Mudkhalahu, Wa Aghsilhu Bil-Mā'i Wa Ath-Thalji
Wa Al-Baradi, Wa Naqqihi Mina Al-Khaṭāyā Kamā
Naqqayta Ath-Thawba Al-'Abyada Mina Ad-Danasi,
Wa 'Abdilhu Dārāan Khayrāan Min Dārihi, Wa
'Ahlāan Khayrāan Min 'Ahlīhi, Wa Zawjāan
Khayrāan Min Zawjihi, Wa 'Adkhillhu Al-Jannata, Wa
'A'idhhu Min 'Adhābi Al-Qabri Wa 'Adhābi An-Nāri.

'O Allah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his

family for a better family, and his spouse for a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.’

Visiting the graves

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ
الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ
شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ
لَنَا وَلَكُمْ الْعَافِيَةَ

As-Salāmu `Alaykum `Ahla Ad-Diyāri Mina Al-Mu`uminīna Wa Al-Muslīmīna, Wa `Innā `In Shā'a Allāhu Bikum Lahiqūna, Nas'alu Allāha Lanā Wa Lakumu Al-`Āfiyāta.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, we ask Allah for well-being for us and you.’

When visiting the sick

When the Prophet (SAW) would enter upon a sick person, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Lā Ba'sa Ṭahūrun `In Shā'a Al-Lhu

Upon Hearing The Adhan (Call to Prayer)

"When you hear the Mu'adhdhin (the person who calls to prayer), repeat what he says. Then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah. Then beg from Allah al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's Servants, and I hope that I may be that one. If anyone asks that I be given the Wasilah, he will be assured of my intercession."



DUA TO BE RECITED AFTER AZAAN

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ
أَبِ مُحَمَّدٍ الْوَسِيلَةِ وَالْفَضِيلَةِ وَأَبِ بَعْثَهُ مَقَامًا
مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

ALLAHUMMA RABBA HAZIHID DA'WATIT TAAMATI WASALLAATIL QAAIMATI AATI MUHAMMADANIL WASEELATA WAL FADHEELATA WAB'ATH HU MAQAAMAM MAHMOODANILAZI WA 'ADTAHU. INNAKA LAA TUKHLIFUL MEE'AD.

"O Allah! Rabb of this perfect call and of the prayer that is going to be performed, bestow upon Muhammad Sallallahu Alayhi Wasallam the right of intercession and the honoured position You have promised him.

~ Tirmidhi

Bukhari - من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدًا الوسيلة والفضيلة وأبِ بَعْثَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

Rasulullah ﷺ said : "Whoever after listening to the Azaan says, this Dua, then my intercession becomes necessary for him, on the Day of Resurrection ~ Bukhari

Seeking forgiveness and repentance

‘Whoever says:



'Astaghfiru Allāha Al-Ladhī Lā `Ilāha `Illā Huwa Al-Hayyu Al-Qayyūwumu Wa `Atūbu `Ilayhi.

‘I seek Allah’s forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.’Allah would forgive him even if he was one who fled during the advance of an army.’

Supplication for seeking guidance (Al-Istikharah)

The Prophet (SAW) said ‘ If any of you intends to undertake a matter then let him pray two supererogatory units (two rakhsats naflah) of prayer and after which he should supplicate

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ
بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ
تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ
الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ
وَيْسَمِي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي
فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي
دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي
وَاصْرِفْني عَنْهُ واقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
أَرْضِنِي بِهِ

Al-Lahumma `Innī `Astakhīruka Bi`ilmika Wa `Astaqdiruka Biquadratika Wa `As'aluka Min Fadlika Al-`Aẓimi Fa'innaka Taqdiru Wa Lā `Aqdiru Wa Ta'lamu Wa Lā `A'lamu Wa `Anta `Allāmu Al-Ghuyūbi Al-Lahumma `In Kunta Ta'lamu `Anna Hādha Al-'Amra-Wa Yusammī Hājatahu - Khayrun Lī Fī Dīnī Wa Ma`āshī Wa `Āqibati `Amrī Faqdirhu Lī Wa Yassirhu Lī Thumma Bārik Lī Fīhi Wa `In Kunta Ta'lamu `Anna Hādha Al-'Amra Sharun Lī Fī Dīnī Wa Ma`āshī Wa `Āqibati `Amrī Fasrifhu `Annī Wa `Asrifnī `Anhu Wāqdir Lī Al-Khayra Haythu Kāna Thumma `Ardīnī Bihī.

‘O Allāh, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allāh, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.’

Bidding Farewell to Someone

When bidding someone farewell. the Prophet (S) would say,

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ،
وَحَوَاتِيمَ عَمَلِكَ

'Astawdi' laha deenaka wa'amanataka wa khatima amaleek.'

(I entrust to Allah your belief, what you are responsible for, and your final deeds.) (T)

Settling a debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ،
وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Al-Lahumma Akfinī Bihālālika `An Ḥarāmika Wa `Aghninī Bifadlika `Amman Siwāka

‘O Allah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’

Instruction for the one nearing death

‘He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ

Lā `Ilāha `Illā Al-Lhu

‘None has the right to be worshipped except Allah.’

...will enter Paradise.’

Supplication for the expiation of sins said at the conclusion of a sitting or gathering....etc

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ

إِلَيْكَ

Subhānaka Al-Lahumma Wa Biḥamdika `Ash/hadu `An Lā `Ilāha `Illā `Anta `Astaghfiruka Wa `Atūbu `Ilayka

‘How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.’

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